THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Et Alta a Longe Cognoscit.

DAVID.

To the cold humble hermitage
(Not tenanted but by discolored age,
Or youth enfeebled by long prayer,
And tame with fasts) the Almighty doth repaire;
But from the lofty gilded roofe,
Stain'd with some pagan fiction, keeps aloofe.
Nor the gay landlord daignes to know,
Whose buildings are like monsters but for show.
Ambition! whither wilt thee climbe,
Knowing thy art, the mockery of time?
Which by examples tells the high
Rich structures they must as their owners, dye:
And while they stand, their tennants are
Detraction, flatt'ry, wantonnesse, and care,
Pride, envie, arrogance, and doubt,
Surfet and ease, still tortured by the gout.
O rather may I patient dwell
In the injuries of an ill-cover'd cell!
'Gainst whose too weake defence the haile,
The angry winds, and frequent showres prevaile.
Where the swift measures of the day
Shall be distinguisht onely as I pray:
And some starre's solitary light
Be the sole taper to the tedious night.
The neighboring fountaine (not accurst
Like wine with madnesse) shall allay my thirst:
And the wilde fruites of nature give
Dyet enough, to let me feele I live.
You wantons! who impoverish seas,
And the ayre dispeople, your proude taste to please!
A greedy tyrant you obey,
Who varies still its tribute with the day.
What interest doth all the vaine
Cunning of surfet to your senses gaine?
Since it obscure the spirit must,
And bow the flesh to sleepe, disease or lust.
While who, forgetting rest and fare,
Watcheth the fall and rising of each starre,
Ponders how bright the orbes doe move,
And thence how much more bright the heav'ns above,
Where on the heads of cherubims
The Almightie sits, disdaining our bold sinnes:
Who, while on the earth we groveling lye,
Dare in our pride of building tempt the skie.

HABINGTON.

THE CHURCHMAN.

From the Christian Erahmin.

STATE OF MISSIONS IN INDIA.

THERE seems to be a general withholding of the divine influences toward this unhappy nation; and particularly do we feel this when we direct our attention to those who profess to have become Christians, and who for a time give evidence that they are truly converted. There is a class of converts, composing perhaps a majority of all who have been admitted to the Christian Church since the commencement of Protestant missions in Western India, whose history may be told in these words: They began to frequent the house of the missionary; expressed their doubts respecting Hindooism, and their favorable opinion of Christianity. They are faithfully told *what they must do*, and what they must *be*, in order to become Christians; and are invited to attend at the regular preaching of the Gospel, and are urged to acquaint themselves with the precepts, the doctrines, and the obligations of Christianity. Being often told how they should feel and believe, they soon profess that they do so believe and feel. They become anxious to be baptized; and if it be long delayed, they are often impatient, and sometimes cease from their inquiries altogether. Those who are baptized and received into the Church, expect employment in the service of the mission from that time, or in some mission family; or they expect a support without employment. These attend on our religious services as they perform any other service for the mission, but seldom make much progress in divine knowledge. They are generally burdened with debts, when they come into the Church, and afterward contract new ones. If they have no wives, they not unfrequently bring themselves into sad suspicion—oftentimes they carry on a clandestine system of deception and cheating, in their accounts of schools, and other secularies of the mission with which they are intrusted. After a year or two they become less cautious; are detected, suspended from the church, and finally excommunicated. These form one class. Their history, to human *sight*, is gloomy and disheartening; to untiring *faith*, it is the momentary darkness which precedes the dawn.

There is another class of converts, a minority of the whole number, who lead regular lives; seldom give us trouble; quietly and cheerfully do what they are directed; but do not seem to feel any personal responsibility, or manifest much zeal for their degraded countrymen, or originate any new plans of usefulness, or exhibit much spirituality of mind. They follow on as the path is marked out and beaten down for them, but never lead the way.

I shall confirm what I have said by corresponding facts. These shall be taken chiefly from the church at Ahmednuggur; because, in the first place, I have had a personal acquaintance with that church from its origin; and, secondly, because I believe that no church of the same number of members on that side of India, has ever, for two successive years, afforded so few cases of discipline and excommunication. The whole number of converts from Heathenism who have been received into that church, is eleven. Nine were received by baptism, and two by letter from our mission church in Bombay. I shall here add a brief account of each individual, that the reader may have a correct idea of that little community as a whole.

Babajee was baptized in Bombay, November 1831, and the next month accompanied us to Ahmednuggur, where he remained till his death, April 1833, a devoted, active, zealous, and, as far as we could judge, a sincere Christian. His wife, Audee, after many severe struggles with custom and caste, and a wicked heart, and after having for several months cruelly tested the patience of her husband, was received into the church the July following. Kashaba, and Kondooba, and Beekya, inmates of the poor-house, were baptized in September. The February following, Gopal, two women from the poor-house, and the aged mother of Dajaba, were received into our communion; and in February of the next year we baptized Manajee, another member of the asylum. Babajee and Dajaba were received by letter. Most of these, previously to their receiving baptism, had heard the Gospel preached daily, for several months, and during most of this time been probationers for church membership. They gave as good evidence of their sincerity, and of real conversion, as is generally obtained from persons in their circumstances. The responsibility of receiving most of these rested on me, as I was, during the greater part of this period, the only missionary there. If the transactions were hasty, the blame too is mine. I acted as most missionaries, under existing circumstances, would have acted; and the experience of more than two years, though in some respects sad, has not been such as to prove any peculiar inconsideration on my part.

For some months all went on prosperously. Our trials commenced with the death of our beloved Babajee. His wife immediately manifested symptoms of dissatisfaction, and wished to return to the people of her caste. Dajaba became less interested in the affairs of the mission, and his mother was constantly urging him to return to Bombay. These trials after a few months subsided. Dajaba and Audee were married, and all became settled as to them. During this time Beekya had been convicted of falsehood, cheating, and other improper conduct; and, giving no satisfaction either by penitence or confession, he was suspended from the church. He is desirous of being restored, but manifests no penitence for what he has done, and gives no evidence of a change of heart. Kondooba died September, 1834. As far as we know, he lived a regular life, and adorned a good profession. He was in feeble health, and on this account never put to the test which has proved the rock of offence to many—that of being called on to earn his own bread. Kashaba, of whom I have in former communications spoken in very favorable terms, did not disappoint our high hopes till he so far recovered his health that he was told he must earn his bread, as far as he was able, by his own labor. He resisted by every means in his power; and when we urged the point, and stopped his allowance at the poor-house, he first said he could not, and then that he would not work; and finally quit our premises, and went begging for several days. During this time he was detected, as he had been in some former instances, in eating a kind of seed or grain, which is well known to inflame an old disease in his blood, and consequently to keep him ill. He was convicted of falsehood and suspected of lewdness. It was, on the whole, thought expedient to accept the confession which he offered, and to restore him to the poor-house. Gopal, of whom we had been entertaining high hopes in the same month, confessed himself guilty of a breach of the seventh commandment, and was in consequence suspended from the church. He appeared well in his confession, and hopes are indulged that he will soon be restored. The remaining four, Manajee and three women, are in good standing. They have not, however, been tried by the fiery ordeal. Their wants are supplied. Three of them are inmates of the poor asylum. Whether they would stand the test better than Beekya and Kashaba did, remains to be seen. Notwithstanding his frequent protestations that he lays himself under no obligations to aid converts in temporal things, it is impossible for the missionary to know how far they are governed in their conduct by an expectation of the "loaves and fishes." Kashaba said, "He could do nothing but worship GOD—manual labor appeared too *worldly*." When remonstrated with, he said he would *preach*. Beekya proposed the same thing. Neither of these could read.

Dajaba, his wife, and mother, live in connection with one of the mission families, and are supported by the allowance which he receives for his services in the mission. They are quiet and orderly, but manifest no special interest in the operations of the mission. Dajaba makes himself very useful as a copyist in his own language, and is of great assistance in giving instructions on the Sabbath, and daily at our different preaching places. He devises nothing, and proposes nothing; but faithfully does, after the manner of a servant, whatever is requested.

COMMUNICATIONS.

For the Churchman.

INFLUENCE OF CONGREGATIONALISM. NO. III.

RELIGIOUS LIBERTY.

"Wo unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets." Matt. xxiii. 29-31.

MR. EDITOR,—I know of no passage of Scripture which brings to my mind more historical recollections than the foregoing—not the history of the ancient scribes and Pharisees alone—but also the history of some of our own times. Within the last half century scarce a man of intelligence has been found who had the hardihood to deny the fact of a most bitter and unrelenting spirit of persecution manifested on the part of the Puritans toward those who differed from them, and which was carried to such lengths as to justify the assertion of one of the most accurate judges of the weight of human testimony, in saying, "That, without its forms, THE INQUISITION existed in substance, with a FULL SHARE *of its terrors and its violence*." (Judge Story, Hist. Dis. p. 55, q. t. by N. A.) But in palliation of this merciless cruelty, it is said to be "the fault," or rather it should be called, "the spirit of the age."

But, Sir, it is not my intention to reproach the memory of the Puritans—the *fact* that they persecuted, is one which the page of history most fully substantiates, and I only allude to it for the purpose of pointing out the evil tendency of that ecclesiastical organization they and their descendants professed.

"Our fathers," say those who claim to be the only legitimate descendants of the Puritans, "persecuted the good and the pious of all denominations who thought not as they did; but had *we* been in those days, we would not have been partakers with them in the persecution of the righteous:" to which I would add, "Wherefore ye be witnesses unto yourselves, that ye be the children of them that persecuted." It will not be necessary that I should so far liken this article to a Puritanical sermon, as to make a regular and lengthy "*improvement*," or application of the subject—the reader will be able to do that for himself. The whole amount of their argument is, Our fathers persecuted—we lament it, and do not practise it. That the last clause, or the defence, is not true, this essay shows.

I shall not stop to inquire in what *persecution* consists, but I shall detail a series of *facts*, which in my estimation, authorize us in concluding, that the children who claim to have inherited the virtues, have also inherited the vices of their fathers. In this detail I shall allude to nothing which transpired within a century of the landing of the pilgrims,—to nothing the genuineness of which I have not sufficient vouchers for either from history or personal knowledge.

The first fact I shall allude to is the ecclesiastical law of Connecticut, of May 1742, by which ordained and licensed ministers were prohibited from preaching within the bounds and limits of any parish not immediately under their charge, under penalty of being deprived of the benefit of any law of the colony made for the support and encouragement of the Gospel ministry; also prohibiting lay preaching under a penalty of one hundred pounds, if a citizen, or if a stranger or foreigner to be transported as a vagrant out of the colony.

"This law," says Dr. Trumbull, himself a descendant of the Puritans, and a minister of one of their churches, "was an outrage to every principle of justice, and to the most inherent and valuable rights of the subject. It was a palpable contradiction, and a gross violation of the Connecticut bill of rights, [contained in the royal charter.] It dishonored the servant of GOD, deprived him of all the temporal emoluments of his profession without judge or jury, without hearing him, or knowing what evil he had done, and was contrary to the opinion and practice of all the reformers;" (Hist. Conn. pp. 165, 166:) and yet he has shown, as does the act of the legislature itself, that this law had its origin in a general consociation of the Congregational clergy of the colony.

Under this law Mr. Davenport, a minister of Southold, Long-Island, Mr. Pomeroy, a minister at Hebron, and Mr. Owen, at Groton, and some others were prosecuted, or rather *persecuted*, and the first transported and the others *fined* and put under bonds for good behaviour. Mr. Finley, of New-Jersey, who preached for some time to a minority of the church and society in Milford, was also transported out of the colony as a vagrant under the same law. The clergy who were in favor of that law were opposed to their hearers attending the ministrations of those men, and suspended such from their communion as did it. These, and many other things of like character, all manifesting the same spirit, may be seen in the eighth chapter of Trumbull's History of Connecticut, vol. ii. Students were expelled from Yale College, exhorters and lay preachers were fined and imprisoned for offending against the law which owed its existence to the influence of those clergy who were and now are exclaiming, "If we had lived in the days of our fathers we would not have been partakers of their persecutions."

The case of Philemon Robbins, the minister of Branford, Connecticut, furnishes another instance of the tender mercies of those men. Mr. Robbins had been requested to preach in a neighboring town, to a society of Baptists in that place, and without obtaining permission of the *orthodox* minister, went and preached. For this offence he was cited to appear before the Consociation of New-Haven county, Feb. 9, 1742; and upon his refusal to make such a confession as they desired, they resolved that his preaching was disorderly, and suspended him from sitting in the consociation. But not satisfied with this, the consociation continued to harass Mr. Robbins for more than *four years*, and for no other reason than that above stated. The *Narrative of the proceedings of the Rev. association and consociation of New-Haven county, against Mr. Robbins, of Branford*, as detailed by himself in a pamphlet published at Boston in 1747, and the history of the same transaction as given by Dr. Trumbull, furnish the most conclusive evidence that the members of that body had inherited the *spirit* as well as the principles of their fathers.

Another example of the same spirit may be found in the defence of Yale College by President Clap in 1754, and also in a small tract entitled *the Religious Constitution of Colleges*, 1754, in which he contended that liberty of conscience consisted, on the part of a donor or proprietor, in the right to annex any conditions to any act or grant, and that liberty of conscience on the part of the receiver, in the power or liberty to say whether he would receive it on those conditions. This is certainly a puritanical notion of *liberty*, and was undoubtedly the one they acted upon when making the sanguinary edicts of their ecclesiastical criminal code. (Trumb. ubi. sup. c. 12.)

A Brief Narrative of the Proceedings of the Eastern Association and Eastern and Western Association of Fairfield county, (Connecticut) against Mr. White, pastor of the First Church in Danby, 1762, (New-Haven, 1764,) is another case in point in proof of the same allegation.

The celebrated "Wallingford controversy," which extended through the greater part of the years 1758 and 1759, and which occupies *forty-six octavo pages* in Dr. T.'s Hist. Conn. vol. ii., contains a more complete development of the rankest spirit of persecution, than is to be found in almost any era of the Church—a spirit which led one of the ordaining council to say, that if such things were to be tolerated, "then were the parishes in England better off, in respect of choosing their minister, than any of ours." (Hart's Narrative, p. 6, of App. New-Haven, 1759.) Would it be credited, were it not told by the parties concerned, that in 1759, in the boasted land of religious freedom, and the home of the Puritans, that an association of ministers could be found, who under a pretence of advising and assisting a small and discontented minority, should interfere with the concerns of one of those churches which Dr. Hawes has said, (Trib. Pil. p. —) "are independent republics;" and because a large majority of the Church refused to submit to this dictation and usurpation,—should proceed to dissolve the connection between the minister and his people, and finally to excommunicate both from the communion of the churches: yet such was in substance the "Wallingford controversy."

But we must go a step further. Whoever can procure, and will take the trouble to turn over the New-York Gazette for 1768, and can spend time to read the scandalous and scurrilous articles against the Episcopal Church and its ministers; the Pennsylvania Journal for the same year; and the Connecticut Journal published at New-Haven, (a trio of choice and similar spirits,) will find sufficient evidence that the descendants of the Puritans then wanted only the power to revive the use of the rack and the gibbet. From the New-York Gazette of April 4, the following *very gentlemanly and Christian epithets* are copied. Bishops are denominated "blood-suckers, Right Rev. and holy tyrants, who plunge their spiritual swords into the souls of their fellow-creatures—less hospitable than Indians and rattlesnakes," and the "curates," "their devoted creatures." Churchmen too "have inhuman severity marked in their character—they will never cease to be savages." I might extend my quotations from this and other similar articles, but it is unnecessary. Those already given are a sickening specimen of the religious *liberty* of Puritans.

I will pass over the multitude of instances where legislative authority has been exerted to defeat the endeavors of Churchmen in the various towns and parishes in New-England, but I cannot refrain from alluding to the confiscation of the Church property in New-Hampshire and Vermont, under the false and fictitious pretence that the revolution had worked their forfeiture. It is not possible in this brief article, to enter into particulars. The history of the Church in New-England is one continued series of privations and persecutions, to which the files of our courts, and the records of the States and towns bear woful testimony. I will, however, give one example out of the multitudes that exist.

In the year 1759, a few Churchmen in a large and respectable town in New-England, petitioned the town for liberty to erect a small church on the corner of one of the public commons; but this petition, so reasonable in itself, was not granted; yet at the same meeting, and on the same day, the town granted a large tract of public land for the use and support of a Congregational minister.

But I will pass from the acknowledged fact of their persecutions of other men, to the less familiar history of their persecutions of each other.

No principle can be plainer than that which asserts the perfect independence of independent churches, and by consequence, the impropriety and injustice of any foreign interference. Yet in the face of all their professions, and in direct contradiction of their principles, an *ordination council* at Greenfield, Mass. in 1813 undertook in effect to pass a vote of censure on the ministerial character of Mr. Willard of Deerfield, because he was believed to be a Unitarian. I say nothing of the propriety of the orthodox and Unitarians sitting in council together, but I hesitate not to declare, that the effort made at that time to censure Mr. Willard, was a bold usurpation, and a gross perversion of the principles of Congregationalism. A similar effort was made in 1821 by an ordination council at Wareham, Mass. in the case of the Rev. Mr. Goodwin, of Sandwich.

In 1820, the Hampshire Central Association, undertook to catechize the Rev. Mr. Baily for supposed errors of faith, and because he refused to acknowledge their right to do so, he was expelled from that body. The case of the Rev. Mr. Field, of Charlemont, in 1822, was of a similar character, but if possible, more oppressive and tyrannical. But it was reserved for the consociation of Tolland county to cap the climax. In 1811, the Rev. Abiel Abbott, of Coventry, was summoned to appear before that body to answer to a charge of heresy. He appeared and denied their jurisdiction; but they decided the point against him, and after he had withdrawn proceeded to try and convict him; and not satisfied with that, to dissolve the connection between him and the church over which he had been ordained, and finally undertook to degrade him from his ministerial office. (See Whitman's Letters on Rel. Lib. for the above statements.)

JURIS CONSULTUS.

(*To be continued.*)

For the Churchman.

DEFENCE OF ONDERDONK ON REGENERATION.

NO. III.—(*Concluded.*)

MR. EDITOR,—I wonder whether ζ writes with each of his hands; traces of a second one appear in his concluding piece; but I advise him to renounce its aid, as it writes weakly, not with the honest force of a right hand. Why put a note of admiration at the fact that Bishop Onderdonk quoted Waterland, Mant, Hobart, and Seabury? Why say that he has "marshalled them in his ranks?" Not one of them was so "marshalled;" but they were all quoted fairly, and with the kind object of showing that they held the necessity of a change of heart, though allowing no regeneration but the baptismal; and the unfortunate but now irreparable example of the other use of the phrase "born again," on the part of Bishop Hobart, was presumed to have been a juvenile mistake. Waterland's incongruities were exposed with nothing worse than candor. Let ζ's right hand speak, and it will acknowledge an error here.

Then as to the standards and offices of our Church, ζ allows himself to think that Bishop Onderdonk's "key" has given some fearful "wrenchings" to the "wards in the sacred lock." Had he stated or referred to any one instance, it would have afforded opportunity for refutation. He declares that "the plain spirit of the whole [standards and offices] glares Bishop Onderdonk strongly and directly in his face;" yet without one exemplification of so sweeping an assertion, while the essay went through them completely, or very nearly so. He puts another note of admiration to the suggestion that the English Reformers may not have had precise views of the points respecting baptism controverted since their day; forgetting that they were appealed to on both sides. I ascribe these faults to ζ's left hand.

Now for his arguments. The first relates to the 27th article. Here Bishop Henry Onderdonk asserted that he found the two regenerations; and well he might, for it says, "Baptism is a *sign of regeneration*, or new birth, [a positive token of that change,] whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the *promises* of the forgiveness of sin, and of our *adoption* to be the *sons of* GOD by the HOLY GHOST, are visibly *signed* and *sealed*:" i. e. there is a "regeneration" given in baptism; and an "adoption to be the sons of GOD," or another regeneration "promised" in baptism.—No, replies ζ, "this appears to me to be a refining upon language where there is not the slightest occasion for it:" which remark, he ought to see, is founded on a *petitio principii*: the "language" is open to all honest commentators; and Bishop Onderdonk's commentary is its *natural and most obvious meaning*, which affords the strongest presumptive argument against "refining" it into any other sense. It will be hard for ζ, or any one else, to dispose of this presumption. But the word "promise," he continues, means often the "thing promised:" so it does, but never, that I recollect, when the assertion is that the "promise" is "signed and sealed." If I sign and seal a promise to pay a man a thousand dollars, do I sign and seal the thousand dollars? If I sign and seal a promise to give a man a farm or a building, do I sign and seal the building or the farm? If I sign and seal a promise to "adopt" a child, do I thereby sign and seal his actual adoption? no, indeed, that act is yet future, and is to be performed according to the terms of the promise. And just such is the sense of the article; the signing and sealing in baptism of a "promise" to adopt, is not the act of adoption [or regeneration] so promised; that act is future; or the thing promised may have already begun to be conferred, and baptism adds the signature and seal, i. e. gives forensic validity or regularity to the promise. If, again, baptism gave the thing promised, the promise would then be fulfilled, and no promise would remain; and so the signature and seal would be "empty," mere nugatory marks. If, however, the seal and signature are real, the marks of a covenant not then fulfilled, yet baptism gives the thing promised, then that "thing" is but the seal and signature of the promise, not its very matter; whereas the article declares the thing then promised to be "our adoption to be the sons of GOD." Such is the dilemma into which ζ's construction will lead him: nor can he escape it but by conceding that the article refers to two regenerations. So incautious is he on this point, that he adverts to the old saints as having received the promises, but not the things promised; forgetting that on the same principle the 27th article means, that in baptism a "promise" of adoption is received, but not the "adoption" promised: the reception of *that*, the how, the why, and the when, must depend on the nature of the promise or covenant. And now—reminding ζ of the close verbal resemblance of the article to the passage, "having these *promises*, I *will be* a Father unto you, and ye *shall be* my sons and daughters," ye who are already baptismally regenerate—and referring him to the whole of this portion of Bishop Onderdonk's essay—I take the liberty of surmising that the 27th article will not soon be quoted again in opposition to the Bishop.

Of the quotation from the 15th article, "though baptized and born again in CHRIST," I remark that ζ allows it to be interpreted, as did the essay, of persons who are baptized and morally regenerate; even these "offend in many things." The point is, whether the moral regeneration was "contained" in baptism. But that it will not satisfy the article to maintain, with ζ, that it was, (being so invariably,) seems clear from the case of baptized hypocrites, and baptized children who grow up neglected or in vice: it would be a mere truism to say that these "offend," though baptized. The article means obviously something more; and so ζ must, on his principles, *add* to it, and say that it alludes to those who are not only "born again in CHRIST" by baptism, but who have begun and are proceeding in practical godliness; while Bishop Onderdonk, without adding to it, maintains this their godliness to be the proper and only token of their moral regeneration, and to be meant by the words "born again in CHRIST;" that their baptism is perfect without this moral change; and that, therefore, the two are distinct and independent. That the expression, "though baptized and born again in CHRIST," *may*, standing alone, have ζ's meaning, the latter phrase being but the "expletive" of the former, is not sufficient; it may equally well have the other meaning, and so the two phrases will signify "different things;" and if the latter sense *ought* not to be preferred, on the ground of these remarks, then documents, however weighty their matter, are inaccessible to common-sense interpretations, but must be held to any frivolous meaning that may be imposed upon their letter.

Concerning the pardonableness of sin "committed after baptism," and "after receiving the HOLY GHOST," as treated of in the 16th article, ζ asks, Why should sin after baptism be supposed unpardonable, "unless baptism was the communication of a moral influence?" The answer is plain; because baptism seals the *covenant*, and some persons may fear that, after entering into that covenant, a "willing deadly sin" may be held a wilful renunciation of it, and so be unpardonable for want of it. It is a great privilege to be "children of the covenant," (Acts iii. 25,) and a most awful crime to renounce it. And let me add, that this is a far more natural explanation than the other; for, why should rebellion against moral grace be, *in itself*, deemed unpardonable? it is the daily fault, to a less extent, of good men; occasionally, their fault to a great extent; yet what sound mind will presume the HOLY SPIRIT to be finally taken away, till GOD's covenant with the offender is cancelled? while the covenant stands, moral grace is still ready for him, if he will but improve it. So that, *with* the dread of quenching moral grace so as never to be forgiven, is *connected essentially* the danger of falling from the Christian covenant. The first two sentences of the article speak of baptism only, of nothing but being in the covenant, without a reference to moral influences; to fall from this, being worse than never to have been in it, some may deem the fall irretrievable; and this portion of the document is complete in itself. Then follows the remainder, distinct from the former part, yet additional to it, in which the "receiving of the HOLY SPIRIT," or morally regenerating grace, the obtaining of so much covenant help, and the promise being so far fulfilled on GOD's part, is mentioned as connected in such baptized persons with sin supposed to be unpardonable. I appeal to every candid judge of English or Latin, whether this view of the article, the distinctness of its two portions, (implying the separation from baptism of the moral agency of the SPIRIT,) is not more conformable to the internal evidence of its "language" than that which ζ has given.

Of the other standards, and of the offices, ζ takes no notice, fearing to occupy too much "space" in the Churchman. But I am sure, Mr. Editor, you would have allowed him part of a column, just to explain why the Homily for Whitsunday desires all good Episcopalians to pray, every year, (though baptized ever so long before,) to be made "regenerate and newly-born in all goodness, righteousness, sobriety, and truth." (Essay, p. 121; Swords' Hom., p. 392.)

I come now to the final topic, that regeneration and renovation, or new creation, are synonymous. And here I remark that ζ allows every regeneration to be a renovation: say you so, most candid Sir? Then verily Bishop Henry Onderdonk has "settled" another point "for which divines have thought it worth while to contend." Say you so, indeed? You will not, of course, think of "marshalling in your ranks a Waterland, a Mant, a Hobart, and a Seabury." But ζ adds, though every regeneration is renovation, every renovation is not regeneration. And he desires me to meet him on the particular point, does moral renovation or new creation, the change of heart, constitute a ground of sonship?

Now, that every new creation is regeneration, where birth can be predicated of the subject, whether really, figuratively, or in virtue of a system, is but the converse of his own admission, that every regeneration is a new creation; and this establishes the synonomy of the words for all the purposes of this controversy: the actual new creation of man in the resurrection is a regeneration, and so is that of vegetables in the spring; were the mountains to be again created, they would again be figuratively "brought forth;" and as men are created out of the covenant, they are regenerated into it by baptism; and as they are created under the power of sin, they are regenerated to victory over it by the change of heart. That the scriptures quoted in the essay *do* infer creation to be a birth, and new creation a new birth—besides that it is gratuitous to argue them *vice versa* only—will, though incautiously denied by ζ, appear at a glance: take the assertion, "The mountains were *brought forth;*" and the illustration, that as God *made* all men, they are his *offspring;* take the injunction, "Bring my *sons* and *daughters* from far, for I have *created* them, *formed* them, *made* them for my glory," implying, they are my spiritual sons and daughters *because* I newly created them to this honor: again, "Have we not all one *Father*, [why?] hath not one God *created* us?" again, "Thus saith the *Maker* of Israel, ask me concerning my *sons*,"—my sons, as being newly made by me. The making of new creation, is throughout the ground of birth, or of sonship, or of new sonship. Further, as God's creating us is the only, yet full and complete ground of our sonship as his children naturally, so his newly creating us must be an equal ground of our sonship as new-born to him. These remarks I consider a full answer to ζ on this point. And I have only to add, in reply to his note, that every one of the authorities there named, as quoted in the essay, speaks of regeneration and renovation as synonymous; some of them argue or declare renovation to be regeneration; and if others of them do not the same explicitly, it may be because they never heard, as perhaps no one has before now, of ζ's new distinction, that though regeneration is renovation, ~~yet renovation~~ is not regeneration. To establish this new distinction, he must overturn an immense structure of theological language and reasoning.

I am required to show, that the moral change, "the change of heart," constitutes us children of God,—is a ground of sonship,—is "the entrance" into the "new moral state." This has been done already by Bishop Onderdonk in his essay, provided ζ allow that there are *only* two alleged grounds of sonship, and *only* two alleged entrances into the new moral state, at issue in this controversy; viz. the ecclesiastical, whether ground or entrance, be that what it may, and that which Bishop Onderdonk terms the moral. With this understanding, I affirm with the Bishop, that "the children of God scattered abroad" were not sons on the ecclesiastical ground, and must therefore have been such on only the moral basis, and must on that basis only have entered upon the new moral state, the new life. I affirm, that when Paul declared that he had "baptized" but few of the Corinthians, yet had largely "begotten them in Christ Jesus," he recognised a moral ground of sonship distinct from the ecclesiastical, and also excluded moral regeneration from baptism, so that the former, not this latter, was their entrance on the new moral state. I adduce also the fact, that Christ had [and has] "sheep," i. e. people or children, not in his fold, the Church. And I argue a *further* sonship on the moral ground, superadded to all filiation that may have preceded it, whether baptismal or not, from the passages, "Of whom I travail in birth *again*, till Christ be formed in you"—"Come out from among the wicked, and I *will be* a Father to you, and ye *shall be* my sons and daughters"—"Hath begotten us [you] again to a lively hope, love, faith, joy; wherefore, laying aside all malice and evil, be ye as babes *recently* born" of God. That ζ will not accept this answer to his challenge, I think I foresee; he has other interpretations, and a new theory of his own not yet published. I suppose therefore I have no alternative but to appeal from his refusal to our candid readers, and particularly to those who have read Bishop Onderdonk's essay with attention and impartiality.

That the essay may be read more extensively, in consequence of this friendly disputation, I sincerely hope. For, there is no other view of the subject of regeneration, that I know of, which does not involve inconsistency between the several parts of the theory maintained, disagreement with fact, and incongruity with the general tone of Scripture; while not one of these defects has been proved by ζ upon the essay. The general tone of Scripture is the grand test; and if any person knows of a writer who has investigated it on this subject, inductively or otherwise, to one-half or one-quarter the extent that Bishop Henry Onderdonk has, he will oblige me by naming him in the Churchman. In the mean time, let me caution our candidates—our clergy I presume not thus to address—against those theories especially, which regard baptism as "containing" the great moral influence, or as conferring the seed, germ, leaven, or *involutio* of moral grace; for they will find them all no better than entanglements, when they come to the practical duties of their profession; and they will thus be tempted either to change to fanatical views of regeneration, or more probably to let the whole subject pass into neglect. Then, if roused afterward by sectarian controversy to discuss it, they will be foiled at every turn, if not in their own opinion at least in that of their judges, by the internal inconsistencies, and the variance with fact, and the general tone of Scripture, of the "untempered" theories. The doctrine of the two regenerations appears to me liable to none of these difficulties; it seems lucid, rational, and above all scriptural; in fact, it reduces into plain terms what many fathers and divines have held in substance, though obscurely, and not seeming to do so. But I cannot see this doctrine of moral regeneration in baptism in so favorable a light. The scriptures adduced for that doctrine are not half so pertinent as those for transubstantiation and the supremacy of the Pope; how then shall the latter be rejected, and the former held? We say of the eucharist, that it gives moral grace only conditionally; ought we then to say of baptism, that it "contains" moral grace absolutely? We declare that there are *many* means of moral grace; and that at least enough of them to produce repentance and faith are, in adults, to be used *before* baptism; shall we unsay all this, and affirm that none of them *are* genuine means, till baptism gives the seed, of which they are to further the growth? Some of the fathers appear to ascribe the moral new birth to baptism; but they likewise call it "the baptism of immortality;" shall we take their rhetoric for plain truth, regard baptism as giving a new principle of spiritual existence proper, and so argue, with Dodwell, that without this sacrament the soul is not immortal? He who maintains that the moral germ is "contained" in baptism, only and absolutely, yet disbelieves the other and concurrent opinions, may indeed be learned, but his mind I apprehend is under a forced and unnatural discipline. And though we are all imperfect, and often require mental guidance, and even mental self-constraint, this very humility should be rational, without capricious preferences, and most cautiously yielded, and only to better judgment and information, in matters that we can sufficiently investigate. To blind our reason where God gives it sight, is to misuse the best endowment he conferred on his noblest earthly creature. And therefore, as their duty to God, to the Church, and to themselves, I would have our candidates avoid this beguilement of their understandings.

Discussion.

For the Churchman.

MICHIGAN—YET AGAIN.

Mr. Editor,—I am a week behindhand in answering "Caution," because your paper is nearly a week too late in reaching me. When I said that he had opened the subject to the public, I meant that he had thus "opened" the merits of the case, into which the piece of O. did not enter; while *he* tells us that all good Churchmen are to laud and be thankful for the procrastination of the Michigan affair. Both sides of the story were told by O. without commentary, but "Caution" sees and shows but one, and gives a most dignified acclamation in its favor. Then again, if the majority of the Episcopal meeting did not decide to "keep Michigan waiting," I wonder what they did decide; for, though those are not the words of their resolution, such is its effect. Doubtless they supposed they had good reasons for the delay; but those Episcopalians, I presume, who think the reasons *not* good, may regard the delay as the strongest feature of their proceeding, and speak of it accordingly. I, for one, think their reasons insufficient; because, while they relate to only one practical point, "the proper mode" of selecting a bishop in such cases,—that point is not within the cognizance of the bishops aggregately; for the bishops have no aggregate character out of the General Convention. On that point the doctrine of the presiding Bishop, in the last "Protestant Episcopalian," will scarcely be contradicted. I cannot but think, therefore, that the "delay" produced by the resolution is a far stronger characteristic than the reasoning of the preamble.

Neither was the delay less than "four months." "Caution" seems to think, and is kind enough to make me also "suppose," that the selection will take place in June; but why so? the meeting is called for the one purpose of suggesting "the best mode of operation," not for the actual selection. Suppose, however, that "mode" be, to receive the votes of the bishops present, and that they are a majority, yea, and unanimous for one nomination, will the bishops not present be refused the opportunity of voting, before the case is sent to the standing committees? If not, then the absent bishops must be first written to, and time allowed to hear from them; and that will occupy about as many days or weeks as to write to and hear from them all; so that you must calculate from the 21st of June, just as you would from the 10th of February; and thus the more than four months' delay will be verified. The majority of the bishops who may be present in June, may, each one for himself, agree to a mode of action for the one occasion; but they cannot bind their other brethren; they cannot deprive their absent brethren of the privilege of voting before the committees are applied to; nor can they make their rule for the one occasion, and for themselves individually, a permanent or general one. All this is plain enough.

But "the close of the travelling season,"—if the process of election does not begin till the end of June, the bishop elected will scarcely reach Michigan till near that period. "Caution" says, the case of the Bishop of New-York took but seven weeks to go to the bishops and committees. True; but that operation was a very remarkable one; none other has ever been so rapidly conducted. Three months is a much fairer average allowance; and even then, taking the Michigan case, it will probably go to the committees upon a majority of the bishops nearer at hand, before some distant bishops have had opportunity to be heard from, and the consecration be held before returns can be had from some distant committees. Seven weeks indeed! or even nine weeks! why, allow only one week to prepare for the consecration, and you have four weeks to write to and hear from the distant western bishops, and another four weeks to write to, assemble, and hear from, the distant western and southern committees! No, Sir, that reckoning is over close. Three months should be allowed, and was so in my calculation. Then add one month, as the very *minimum*, (two should be assumed,) for the bishop elect to sever himself from his parish, if he have one, prepare his family and effects for removal, if he have them, and then get them into Michigan; and you have four months from the 21st of June. This brings you to the 21st of October, which I suppose is near the close of the travelling season in that region. And though some of our bishops have, after consecration, returned to their homes in the winter, and the good Kemper left his to be without one; they will all tell you, I apprehend, that the season is a bad one for travelling, and for the complete usefulness which is the object of episcopal journeys. They will all agree, I am confident, that, for such a diocese as Michigan is represented to be, a visitation will do infinitely greater good, if it begin in summer, than if deferred till November and the winter months.

My allusion to the presiding Bishop was intended to show, not that any one would suspect him of the "love of power," but that as none *could* do so, the whole allegation was futile. How the plan of a meeting in June will render it *more* futile, I cannot see; for I discern no more tokens of a love of power in consulting by letter, than in counselling in an assembly. If there are any who *will* thus accuse the bishops, they will find a way of doing it, whether they act in or out of the General Convention, and whether they act individually or in voluntary meetings. For my part, I would have the bishops fulfil the canon as it is written, and despise every imputation of the sort.

What I most object to in "Caution," is the tone of some of his remarks In his first piece he congratulates the Church that we "see *our bishops* not eagerly grasping at the vast accession of power intrusted to them;" i. e. the majority of the five bishops who met, and resolved on delay, *represent* "our bishops;" a strange and unwarranted notion. To the same effect, in his second piece, he speaks of "commending to the respect and confidence of the Church the action of *its bishops*, when summoned by their presiding officer, and of that officer agreeably to the request of his brethren;" i. e. the said majority, three in number, "act" for all the bishops of our Church; and the inviting a meeting of them by the presiding Bishop, at the request of these three, precludes him and all the rest from voting earlier, should he or they prefer that course. Verily, this is a large conclusion; and if there be many in the Church who think as "Caution" appears to think on this point, it is not unseasonable to cry out, *obsta principiis*. A canon directs the presiding bishop to inform all the bishops that a diocese has requested the selection of a diocesan; the presiding bishop does so; from that moment each bishop has the right to send in his vote as he pleases; but three bishops prefer a delay; and then the "Cautions" in our ranks very deliberately argue that the preference of these three, expressed in a resolution, is the "action of our bishops," and all the rest of "our bishops," and the whole Church, must abide by the "action" of these few and uncommissioned representatives. This is the true statement of the case about which "Caution" and I differ: directly or indirectly, it is presumed, by how many I know not, that the "action" of the majority at the February meeting in Philadelphia is valid, obligatory, of canonical authority; whereas it is neither. It is the mere expression of an opinion, a right common to all men. If others, having authority in the case, accede to this opinion, very well. If they do not, they have as perfect a right as ever to pursue and recommend a different opinion; and no man has a right to tell them or the public that, in so doing, they are running counter to "the action of our bishops."

Candor.

P. S. As the piece signed "O." has not appeared in the Churchman, may I suggest its republication there?*

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* The paragraph here alluded to appeared in the Churchman of March 19.—Ed. Churchman.

"THE ESSAY ON REGENERATION."

Mr. Editor,—'Discussion,' begins his second essay in answer to Zeta, with a flourish of trumpets on the *silent* recognition of the treatise which has awakened the controversy, by the body of the Church. I feel bound to protest against this erroneous view. For aught I know, it may or it may not be true that no notice has been taken of the Essay on Regeneration, in the way of answer. There are three reasons, of which one will be a sufficient cause, why any given book shall remain unanswered: the first, that it *can not* be answered, of which there are but two or three examples in the whole range of theological literature, *e. g.* Leslie, Barrow, and Sclater: the second, that it is not *worth* answering, of which no man need go far to find instances enow: and the third, that though it can be answered, and is not absolutely beneath notice, it does not *need* an answer. In my belief, the "Essay on Regeneration," falls within this category. Its errors are not likely to be as mischievous as any controversy on such a subject must become. Its influence is likely to be less, if let alone, than if formally dissected and discussed. It will live its day, (of which, perhaps, it *has* lived through a considerable portion,) and then go to the quiet harbor of oblivion. Why, then, should those who dislike its novelties, and as they think, crudities, help to force the attention of the Church upon them? Why should they give a factitious importance to views which they believe contain within themselves the seeds of speedy dissolution? I could almost become uncharitable, and regard your correspondent's false inference about those "who *finding nothing to controvert*" in his favorite treatise, "very naturally publish nothing concerning it," as a *ruse*, designed to raise up some substantial opponent, whose doughty blows may at least keep the "Essay" from dying of a lethargy. You remember, Sir, how Hannibal complained of Fabius. You remember, too, that before he gave way to complaint, he tried *boasting*, but IN VAIN.

One word, and *but* one word, as to the subject-matter of "Discussion's" papers. It would greatly subserve the cause of truth, were the distinction between *metaphor* and *allegory* clearly in the writer's mind. For want of it, there is much confusion in his second number.

A Looker-on.

THE CHURCHMAN.

SATURDAY, APRIL 16, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

Spirit of Missions.—The Protestant Episcopal Press having undertaken the publication of the Spirit of Missions, by the appointment of the special Committee of the Board of Missions on the Missionary Paper, will receive subscriptions, *postage paid*, at their office, No. 46 Lumber-street, New-York. The price of the Spirit of Missions is *one dollar* per annum, and must *in all cases be paid in advance.*

NOTICE.

The Agent of the Press begs leave to request a prompt attention from the subscribers to the Churchman to the bills which have been lately rendered for the last year. The whole amount of subscription is needed to meet the current expenses of the paper, and it is only by their prompt payment that it can be successfully sustained. To save confusion subscribers are requested to send their remittances directly to the Press, except in Philadelphia; where subscriptions may, without inconvenience, be paid to the Agent. Address the Business Agent of the Protestant Episcopal Press, No. 46 Lumber-street, N. Y.

Christian Union.—On our last page is an essay on the subject of Christian union, which appeared in the "Literary and Theological Review," the journal in which the essay of Bishop Smith, on the same subject, was first published. The train of thought which the author pursues, appears to us to be remarkably clear and cogent, and the testimony which it gives in favor of the antiquity and expediency of the Episcopal regimen, possesses an additional interest from the fact of its coming from a liberal and intelligent minister of the Congregationalist Church. No Episcopalian can read the essay without being fortified in his attachment to Episcopacy, considered as a bond of union, and as a remedy for the evils of schism, and strengthened in the conviction from the experience of primitive times, from the judgment of the wisest divines, and the concessions of the best Reformers, that such has been its tendency in all ages of the Church. With this very satisfactory demonstration before us of the expediency of Episcopacy, we cannot refrain from asking, Is it probable that the Divine Founder of our faith would have omitted himself to establish, and have left to the accidental discovery and adoption of later ages, a means which has been found from experience so efficacious for the preservation of union? Admit the importance of union as the bond and manifestation of unity, and is it probable, we ask, that men would have been permitted by the institution of such a bond to complete the work which the Son of God descended from heaven to perform? And further, would not the institution lose its efficacy if the adoption of it were voluntary and not obligatory? We must confess our own belief that Christian union has been provided for by the wisdom of God, and not left to the caprice of men: and in this view of the subject we beg leave to commend to the especial attention of the reader, the testimony of Jerome, adduced in the present essay. Even in the times of the apostles, says St. Jerome, the seeds of dissension began to show themselves; one said I am of Cephas, and another, I am of Paul: and then it was that the Founder of our religion, through his inspired apostles, applied the grand remedy for schism by the institution of the Episcopal regimen.

Most devoutly do we hope that the efforts of those minds which are sincerely turned to the subject of a reunion of Christian sects, may be crowned with the divine blessing. Nor can we better express the spirit in which such a scheme should be prosecuted, or the extent which it should embrace, than in the following extract from a learned divine of our Church, the Rev. Dr. Jonathan Boucher:

"Nay, I go still further, and add, that, to effect so good a purpose as the destruction of sects and parties, and the disunion of men on the score of religion in these realms, I should feel but little reluctance to make some sacrifices both to Popery and Presbyterianism. If I at all know my own heart, or the state of my own mind, I am on conviction, a sincere member of the Church of England: yet am I not so blindly partial as to think every thing wrong either in the Church of Rome, or in that of Scotland.* On the supposition of a general reunion, they would have much to give up; and we too (I humbly think) not a little. Independently of the strong motive of once more reuniting us, I am far from pretending to be sure that it would not be right in us to do so; because (to use the words of a great writer,) 'perhaps a middle state between what the Church once was, and what it now is, may be the condition most desirable.'"

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* Meaning the Presbyterian Church.

Mormonism.—It would seem from the following extract from a letter published in the New-York Evangelist of last week, that this delusion is increasing in the wealth and number of its converts. It is at present a mixture of fanaticism and imposture. What it may become if its elements are to be systematized and sustained by money and learning, it is not easy to predict.

"The Kirtland imposture has collected a considerable number of followers, not less, they say, than twenty thousand. I have just made a visit to the settlement at Kirtland, where about one thousand are located. There they have erected, and nearly completed, a huge stone temple at an expense of forty thousand dollars. Its dimensions are sixty by eighty feet, and fifty feet high. It is of no earthly order of architecture, but the prophet says is exactly according to the pattern showed him, though it is by no means equal to that in splendor, from the want of means. It appears to be of two stories, having two rows of gothic windows running round it, besides windows projecting from the roof for the attic story. The first floor is the place of worship, and is completed in a very showy style, with four rows of pulpits at each end, having three pulpits in a row. These twelve pulpits rise behind and above one another, and are designed, the uppermost row, as they say, for the bishop and his counsellors; the second for the priest and his counsellors; the third for the teachers, and the fourth, or lowest, for the deacons. Each end is provided in the same manner. The body of the house is occupied with slips, but the seats in them are moveable, so that the audience can sit facing either end of the room. Over the division between each of the rows of pulpits hangs a painted canvass, rolled up to the ceiling, and to be let down at pleasure, so as to conceal the dignitaries behind from the audience. Similar curtains, or as they are called, "veils," are disposed of over the room, so that it can at any time be divided into four apartments, to carry on the objects of the imposture. Every thing about the temple is evidently designed to strike the senses and attract curiosity, and at the dedication, which is to take place next Sabbath, most astonishing "glories" are promised and expected by the faithful. The second floor, and the attic loft are designed for a seminary, literary and theological! which is expected to have the manual labor system attached to it. The Mormons appear to be very eager to acquire education. Men, women, and children, lately attended school, and they are now employing Mr. Seixas, the Hebrew teacher, to instruct them in Hebrew; and about seventy men in middle life, from twenty to forty years of age, are most eagerly engaged in the study. They pursue their studies alone until twelve o'clock at night, and attend to nothing else. Of course many make rapid progress. I noticed some fine looking and intelligent men among them. Some in dress and deportment have all the appearance of gentlemen, yet the majority are exceedingly ignorant. They all profess a great deal of piety. And in this respect they equal the Mahometans themselves. They abound in prayers and other acts of devotion. Many of them are converts from the Baptist and Methodist sects, but none, or next to none from the Presbyterian Church; and aside from the delusion of Mormonism, they have the appearance of being devout Christians. They are by no means, as a class, men of weak minds. Perhaps most fanatics and visionaries have intellects peculiarly though perversely active."

Wine at Communion.—The last number of the Temperance Intelligencer contains the report of the New-York State Temperance Society, in which occurs the following passage:—

"Admitting, as is now demonstrated, that alcohol IS A POISON—that to men in health it can do no good—that as a beverage its effect is evil, only evil, and that continually, what is the drinking of it but a violation of the command, 'Thou shalt not kill?' What the reservation of the fancied right to 'take a very little," but the wish to commit murder to a very limited extent? No man approving the precept of the moral law which forbids to kill, can deliberately approve a course of conduct, the main or even the usual tendency of which is to destroy or abridge life."

Among the drinks here referred to are the purest wines that can be obtained, such as are wholly unadulterated by distilled spirits, and contain only the pure fermented juice of the grape. If any doubt this, let them take the following extract of a letter from a gentleman in Switzerland, published in the same paper, and bringing to view, by the way, a new enterprise of the philanthropy of the age:—

"*Lausanne, Canton de Vaud, Aug. 9, 1835.*

"In this canton, whatever it may be in other cantons, those who are habitual drunkards have become such *by the use of wine made of their native grape, and to which there has been no distilled spirit added.* The good people of the Canton wish to do something to promote temperance, and they will certainly soon set about it, for here, as in the Canton of Berne, intemperance is making *great progress.* As you look up to this sweet and beautiful town of Lausanne, from the lake of Geneva, you see the vine every where covering the fields and hills, groaning with all the luxuriance of a New-England cornfield. Now it would be a hundred fold greater triumph of moral principle than America has witnessed in the disuse of ardent spirit, if the Swiss, for the good of themselves and others, were to resolve to have nothing to do with the cultivation of the vine."

Here, then, we have the Temperance Society of the State of New-York proclaiming to the world that the use of the purest wines is equivalent to a violation of the sixth commandment, and that the reservation of the *fancied* right "to take a very little," is the same thing, as far as it is extended, as the wish to commit murder! It is not an inference of ours, it is merely a repetition of the Society's idea, in other words, to say that those who exercise the fancied right to partake of the symbols of the Lord's supper as ordinarily administered, are virtually murderers. This, be it observed, is from no irresponsible editors or speechifiers, but from the official annual report of the New-York State Temperance Society.

Broadway Tabernacle.—This is the name of a house of public worship, at the corner of Broadway and Anthony-street, now ready for use. The congregation are organized on the Independent model, so extended and modified as to admit females to an equal vote with males, and requiring a unanimous vote of all the members, in order to the admission of a candidate to the privileges of the society. The plan on which the building is constructed is even more novel and remarkable than that on which the society is organized. The entrance, 118 Broadway, has little of the exterior of a public edifice; but after walking through a porch or alley, the visiter finds himself in an amphitheatre capable of seating above three thousand people. The seats rise above one another in circular rows, and in such close order that notwithstanding the great number of people which the room will hold, the farthest auditor is brought within a very short distance of the speaker. The desk or pulpit has a central position; though not so much so but that the preacher has the most of his audience in front, while the seats behind him appear to be designed for the choir or orchestra. Adjoining this large room and communicating with it, are several small rooms or cells, designed apparently for the meeting of the "anxious" and "inquiring;" and corresponding with the confessionals of Roman Catholic churches. The narrow aisles or paths which separate the slips, or lead to the adjoining rooms, all diverge from the pulpit as from a centre; so that the passage is easily made from any part of the assembly to the preacher, and thence to the confessionals. We have never yet seen a room so admirably constructed to enable a preacher to operate on the sympathies of a congregation: the assembled thousands being thrown almost in a compact mass, and every one so completely within reach of the speaker that not a look or whisper can be lost, while the effect of the voice, raised to its highest pitch, or poured forth in full volume, must be overwhelming. The construction certainly does great credit to the ingenuity of the artist, and indicates a mind that has learned, whether from experience or philosophy, we cannot say, to touch the deepest springs of human nature. We have termed this building the "Tabernacle," the name which is on the sign over the door, and we have heard the pastor styled the "priest," and one or more lay-members the "High Priests of the Tabernacle;" but whether these terms also are sanctioned by the society we are not informed.

Sunday School Anniversary.—The anniversary celebration of the Sunday schools in this city and Brooklyn, in connection with the General Protestant Episcopal Sunday School Union, took place in St. John's Chapel on Thursday, the 6th instant. Divine service was performed by the Rev. J. M. Forbes, Rector of St. Luke's, assisted by the Rev. Dr. Milnor, and the sermon was preached by the Rev. Hugh Smith, Rector of St. Peter's. The Bishop and a large number of the clergy who took no active part in the duties of the day, being seated in the chancel. The teachers in attendance, with their respective classes, filled the body of the church, while the galleries were occupied by a congregation anxious to testify, by their presence, the interest which they felt in the occasion. The number of teachers present was 252, and the number of scholars 1980.

In the afternoon the celebration was continued at St. Thomas' Church, on which occasion the other moiety of the Sunday schools was present, embracing 257 teachers, and 1847 scholars. At this time the sermon was preached by the Rev. Mr. Hart, and service was read by the Rev. Dr. Creighton assisted by the Rev. Mr. Walker. The solemnities of the day were highly gratifying, and calculated to afford the most delightful encouragement to persevere with new spirit in these interesting labors. The following is a detailed and correct statement of the churches which were represented, and of the number of scholars and teachers respectively belonging to each.

Attendance at St. John's Chapel.

St. George's Church, teachers 40, scholars 325; St. Luke's Church, teachers 29, scholars 230; Third Mission Church, Varick-street, teachers 11, scholars 181; Church of the Holy Evangelist, teachers 16, scholars 151; St. Paul's Chapel, New-York, teachers 24, scholars 130; St. Paul's Church, Brooklyn, teachers 24, scholars 130; Grace Church, teachers 11, scholars 98; St. Matthew's, (colored,) teachers 12, scholars 98; Zion Church, teachers 15, scholars 90; Third Mission Church, Washington-street, teachers 11, scholars 90; St. John's Chapel, New-York, teachers 14, scholars 90; St. Philip's Church, (colored,) teachers 7, scholars 87; Ascension Church, teachers 21, scholars 85; Christ Church, teachers 8, scholars 82; Trinity Church, teachers 9, scholars 50; scattering, scholars 60—Total, teachers 252, scholars 1980.

Attendance at St. Thomas' Church.

St. Thomas' Church, teachers 60, scholars 500; Church of the Epiphany, teachers 30, scholars 267; St. Clement's Church, teachers 40, scholars 211; All Saints' Church, teachers 31, scholars 196; St. Peter's and Union Place, teachers 20, scholars 178; St. Stephen's Church, teachers 20, scholars 155; Church of the Nativity, teachers 20, scholars 135; Third Mission Church, Hammond street, teachers 18, scholars 100; St. Mark's Church, teachers 18, scholars 75; scattering, scholars 40—Total, teachers 257, scholars 1857.

Recapitulation.

Attendance of 15 schools at St. John's Chapel in the morning.

Teachers, - - - - - -	252
Scholars, - - - - - -	1980—2232

Attendance of 9 schools at St. Thomas' Church in the afternoon.

Teachers, - - - - - -	257
Scholars, - - - - - -	1847—2104
Total, - - - - - - -	4336

Making an increase since the last anniversary, in attendance, of 81 teachers, and 477 scholars.

Schools not in attendance.

St. Andrew's, St. Michael's, St. Mary's, St. Ann's, St. James', St. John's, Brooklyn.

History of the Church.—We have received a small pamphlet entitled "An Epitome of the History of the American Episcopal Church, by the Rev. Henry Caswall, Lexington, Kentucky." The pamphlet contains twenty-four pages. The importance of the subject, the skillful manner in which it has been performed by Mr. Caswall, together with the republication of it in almost all the periodical journals of our Church from the Church Advocate, in which it first appeared, indicate this epitome of the history of the American Episcopal Church as a most suitable tract, and we venture to express the wish that it may soon find a place in the list of the publications of the New-York Tract Society. It will prove a valuable compendium for the use of the members of our Church, and especially useful for conveying information to the many who are entirely unacquainted with its history.

The Influence of the Female Character. A Sermon preached in Trinity Church, Utica, on Sunday, March 13, 1836. By John C. Rudd, D. D. Utica, Press of Eli Maynard.

This sermon has been published at the request of several ladies of the congregation to whom it was addressed, and the extracts which we annex are a sufficient proof that their approbation has not been misplaced. The author exhibits the importance of female character, 1st in domestic life, 2d in regulating the affairs of society, and 3d in encouraging and advancing the Christian faith; and he then takes occasion to enforce, as the best means of maintaining this importance, 1st an early attention to the establishment of sound principles, 2d a careful improvement of time, and 3d an attention to study and judicious reading. These heads are made to embrace an amount of judicious and salutary counsel not often met with in the fugitive publications of our day.

The following extract from the third head, may be taken as a specimen of the general merits of the discourse:

"Woman should be made very early to understand the great and leading features of the Christian faith, and the demands of the Church of God. It cannot be too soon fixed in her mind, that every thing valuable to society, and interesting to herself, depends upon the preservation of these principles. By the introduction of Christianity, a most important and happy improvement took place in favor of her sex. It is only by the preservation of those great truths and usages, that the benefits of this improvement can be retained and enjoyed. Females then are most deeply concerned for the preservation of genuine religion, and their first duty is to know that they are not safe where this has not a powerful hold. Every woman therefore who would enjoy the influence to which she is entitled, and who would answer the end of her being, should make it a subject of her supreme solicitude, that her whole conduct should be regulated by the standard of the Gospel. If she hath not a lively piety herself, which she ought most diligently to seek, she is bound to revere it in all others, and to take great care that her whole conduct does not offend the rules of such piety. She is bound to let all who approach her understand that she venerates religion, and that she feels herself injured by any reflection upon its usages, that she will not suffer the accents of profanity to be uttered in her hearing, without being offended. As she would hold it an enormity to indulge herself in irreverent or profane expressions, so she must evince her horror on hearing them from others."

The advice given to females in regard to the benevolent operations of the age, is the fruit of zeal tempered with judgment.

"In the various benevolent operations of the present day, a wide field has been opened for the exertion of female talent, enterprise, and usefulness. Though it is not to be disguised that there may be abuses of that exertion, by carrying it beyond the bounds of that humility and simplicity which are the richest of woman's adornments, still it must be plain that most valuable results frequently arise from the occupations of the sex in employments like those indicated in the notice which has just been given from the desk.* In this way, Providence seems plainly to intimate that a measure of usefulness may be conducted that will, in a good degree, counteract the extraordinary influence of that devotion to business and speculation, which in these times obviously marks the attention of the other sex. While therefore, there may be abuses, and even dangers to the female character in such employments, it must be manifest that these abuses and dangers are not necessarily incident to such undertakings; and unless women would fail to fill the measure of their most valuable influence and benefit to the world, they must, under the restrictions of discretion, embark in these operations of the day, that, as of the pious women of old, it may be said of each of them, 'She hath done what she could.'"

And the matured remarks which follow, upon novel reading, if allowed their due weight, might tend, in some measure, to arrest a habit which requires now, more than ever, the salutary restraints of Christian counsel.

"But there is a species of reading for which there is undeniably much attachment, now, that cannot be recommended to the young of either sex. I mean the indiscriminate use of novels, which are poured from the press in abundant, and it is feared most corrupting streams. That there may be some excellent productions in this department of literature, will not be denied; but the most casual observation shows, that in proportion as the young read them, indiscriminately, they lose all relish for more solid and profitable food for the mind. These works generally encourage a false taste, and too often false principles. They have been most destructive engines in the ruin of society, as may be seen in some European nations, where they have done more than the reasonings of philosophy, to unhinge the morals of the public. They may occasionally perhaps be read with safety by the aged, and serve to help the statesman or philosopher to unbend the mind from more severe pursuits. That they are not safe for young females, is evident from the fact, that even those mothers who have read most of them, wish their daughters to be restrained from them. In them a tinsel is thrown over eccentricities, which should never be introduced to the minds of females. They encourage those romantic and extravagant feelings and views which inevitably lead to mischief, and the ruin of much individual peace and virtue may be traced to an unguarded use of this amusement, for amusement it can only be called, with scarcely a probability of benefit. Let those books be put into the hands of women, which will strengthen and enrich their minds, and let the constant endeavor be to elevate the standard of taste and morals."

The whole discourse is in the best spirit of the Christian pastor, and in its practical bearing on the daily duties of life, may be profitably compared with many of greater pretensions, but less worth.

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* The notice alluded to, was in relation to the "Circle of Industry of Trinity Church, Utica."

The Philosophy of Living, or the way to enjoy life and its comforts. A man's own observation, what he finds good of, and what he finds hurt of, is the best physic to preserve health.—BACON. By CALEB TICKNOR, M. D. New-York: Published by Harper & Brothers. 1836.

THIS volume forms No. 87 of Harper's Family Library. On another occasion we may take a more extended notice of the work: at present we will only say that it is remarkable for the unpretending good sense with which it treats subjects that have of late years been perplexed with some of the most extravagant and paradoxical theories that learning was ever tortured to support. Dr. Ticknor is a friend to temperance in the best sense of the term, and conveys much wholesome advice in an easy, colloquial style. It would be easy to point out some things in which his work might have been improved, but for the stand which he makes against the extravagances of the age, he deserves our thanks, though these, we fear, will prove but a slender compensation for the censures which he will receive from others.

Harper's Family Library, No. lxxxiv. Natural History of Insects, second series. First series published as No. viii. of the Family Library. New-York: Harper & Brothers. 1835.

WE have long considered the first volume of the History of Insects as one of the most useful and agreeable volumes of the Family Library, and are much pleased to see the subject continued. The present volume, like its predecessor, contains a variety of curious information illustrated by numerous cuts. The history of the silkworm is particularly full and interesting. We recommend the work as a valuable repository of the subject on which it treats.

The Life of John Calvin. By THEODORE BEZA. Translated by Francis Sibson, A. B., Trinity College, Dublin. With copious notes, by an American editor. Philadelphia: J. Whetham, 22 South-Fourth Street. 1836.

THE life of Calvin, by his warm friend and able coadjutor in the Reformation, Beza, is a short but valuable treatise, and one which we would gladly recommend for general perusal. Of the additions by the American editor we cannot speak so highly, but are rather disposed to regard a good part of them as a drawback to the merit of the work. The annotator we judge to be a Presbyterian of the old school, who writes under the influence of the present party excitement and aims to support his creed by the authority of the English Reformers. In this attempt he has been betrayed into historical inaccuracies, and some animadversions equally unjust and unfriendly, on the Arminian portion of the Episcopal Church.

A Commentary on the Epistle to the Romans. By JOHN CALVIN. Translated by Francis Sibson, A. B., Trinity College, Dublin. First American, from the last London edition. Philadelphia: J. Whetham, 22 South-Fourth Street. 1836.

THE celebrity of Calvin, which has stamped a value on all his works, and the nature of the Epistle to the Romans, which affords full scope for the exposition of the doctrinal theory to which he has given name, will render the present work acceptable to a large class of readers. Among this class, however, are not to be reckoned the members of Bible classes or Sunday schools, whose objects would not be much facilitated by such a commentary as the present.

SELECT SCHOOL.—Mr. De Witt, whose advertisement is inserted in another column, has laid before us the most satisfactory testimonials of experience, fidelity, and skill in his profession. His school will be conducted on the family model, and will be limited to the number of thirty pupils. Mr. De Witt is a sound Episcopalian, and his school, in reference to the mode of instruction, the nature of its discipline, and the salubrity of its situation, offers the best encouragement for parents who are desirous to educate their sons away from home.

THE PIOUS SOLDIER.—Our readers may remember a letter, published some time ago in our columns, from J. Grogan, a drummer in the United States' service at Fort Preble, Portland, Maine, addressed to the Agent of the Press, in acknowledgment of some books, or tracts, which had been sent to him, and expressing an ardent desire for a further supply. That letter attracted the notice of some gentleman, to us unknown, but believed to be of the army, who generously deposited ten dollars at the Press, with the request that it might be expended in suitable books to be transmitted to the pious soldier. A letter of thanks has recently been received from Mr. Grogan, (to the excellency of whose character, by-the-bye, we have several testimonies on which we place full reliance,) in which he expresses an earnest wish to know the name of his benefactor, that he may insert it in his family Bible, and bestow it, should he have permission to do so, upon his youngest child. Should this paragraph meet the eye of the donor, and find him willing to gratify the good soldier's fancy, we beg leave to assure him that his name, if sent to the editor, shall be confidentially transmitted to the grateful object of his benefaction. The letter, which is a curiosity in its way, may also be seen by him at the Press, and he will find expressed in it a grateful sense of obligation, and a fervent prayer that "the LORD will bless him (and all his) in this world and in the next."

"I have now, Sir," to make a brief extract from the letter, "what I never expected to have—a library. Freely I have received, freely I lend to all that apply to me. The Companion to the Altar is a blessed book; the thanksgiving to the Saviour delights my heart. For some time," he adds, "I have been applied by several for a Prayer-book. I have not been able to supply them, but have promised to write to you, Sir, for some. If you can send eighteen or twenty, and some Bibles, whatever money will be offered me for them I will send to you."

We fear that the Bible and Prayer-book Society, in its present destitution, will be unable, consistently with its other calls, to gratify this wish. Besides the Bibles and Prayer-books the good man asks to have four copies of Bishop Hopkins' Christianity Vindicated sent to him, which he says he can sell. We conclude with a brief extract, which we insert with a faithful regard to point and letters.

"I think that Bishop Hopkinss Lactures* will help the cause of our Church, it is admired by all who has read it 3 has told me that they have given up all other forms, it stands the proofe by the Bible. I have lent it to soldiers and citinzens, it is now in Portland, it is all the time from me† I am sorrey 4 pages has been lost, I give the Churchman round Cape Elizabeth and I have sent 2 to East Port to Mrs. Capt.——— of the Army, in hopes to get subscribers for that papper. I will doo all in my pour to help our good Press."

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* On the Primitive Church.

† The Praze of the Book and Autor is spoken highly of—their is several Citizens has sent to borrow it. I wish I could get another to lend round the Cape, (Elizabeth.)

MISSIONARY MEETING.—The anniversary meeting of the Young Men's Education and Missionary Society, was held at Ascension Church, on Thursday evening, April 7th; and the past operations and prospective usefulness of this infant but energetic institution, commend it to the best wishes and support of Episcopalians in general, and especially of the young men of our communion.

From the annual report, which was read by the President of the Society, the Rev. J. F. Schroeder, we learn that during the past year, they have made the usual provision for two beneficiaries, who contemplate a full course of literary and theological studies, and for four missionaries,—two in the Diocese of New-York, one in Tennessee, and one in Michigan territory. The ONEIDA INDIANS, who removed from our Diocese to the far west, and now reside at Duck Creek, near Green Bay, have awakened a peculiar interest in their behalf; and the Church's missionary station at their settlement is entirely supported, we are happy to learn, by this Young Men's Society.

Their expenditures, during the past year, have been upwards of *thirteen hundred dollars;* and they purpose, by GOD's blessing, to increase their efforts, and have resolved, the present year, to double the number of their beneficiaries,—to send a missionary to the aid of our missionary bishop,—and to support the proposed mission of our Church in WEST AFRICA.

At the monthly meetings of the Managers, committees on different parts of the missionary field present communications, and report intelligence, and the happiest effects result from the devout zeal which has been thus enkindled.

The exercises, at the anniversary, were opened and concluded with devotions by the President; and addresses were delivered by William Walton, Esq., Mr. Anthony Ten Broeck of the General Theological Seminary, the Rev. Mr. Forbes, and the Rev. Dr. Eastburn. All young men of our Church, who feel an interest in the cause of the Redeemer, have, in this Society, an admirable medium for the indulgence and cultivation of their Christian sympathies. And if the present fervor and activity of its Managers and members be sustained by suitable encouragement, it will become a prominent auxiliary in the Church's missionary operations.—*Com.*

DEATH ON THE PALE HORSE.—This celebrated picture of Mr. West, (founded on Rev. vi. 1–14,) is now exhibiting at the Academy in Barclay-street. The celebrity of the painting will doubtless draw many visiters, and the many sublime and inspired associations connected with the painting, commend it especially to the attention of those who unite piety with a love of the arts.

FOREIGN MISSIONS—A continuation of the interesting extracts from the Christian Brahmin will be found on our first page. The extracts in our last were designed to give a general view of the state of Christianity in Western India; the extract in the present number contains a particular description of each convert that has been made at Ahmednuggur since the establishment of the mission in 1806.

BISHOP ONDERDONK'S VISITATION.—The appointments for the Bishop's proposed visitation for May and June are altered, it will be perceived, by changing the days for almost all the parishes in *Oneida county,* and for *Rensselaerville,* and by the addition of *Delhi.*

REGENERATION.—We are obliged to "Zeta" and "Discussion" for their very able articles on Bishop H. Onderdonk's treatise. The concluding remarks of "Discussion," addressed to candidates for orders, are worthy of very attentive consideration.

MICHIGAN, ETC.

To the Editor of the Churchman.

REV. AND DEAR SIR,—The communication in your last respecting the Diocese of Michigan, may produce erroneous impressions concerning the opinion of the presiding bishop, in reference to its request to have a bishop. You will see, from the annexed circular, that he is in favor of immediate action in the case; and all who converse with him on the subject, know that such is his preference and wish. Nor is the article from the Protestant Episcopalian without a bearing on the case of Michigan; for if the bishops out of the General Convention, have no "associate capacity," of what force are the proceedings of the meeting in February? of what force will be those, beyond the act of "selecting," should that take place, of the proposed meeting in June? If, according to Bishop White's view of the canon, "nothing hinders a bishop's giving of his vote in his individual character," how can he refuse the votes that may be sent immediately, or have been sent already, for a bishop of Michigan? It is not in his power, nor in that of any or all of the bishops, to take the case of that diocese out of the unrestricted provisions of the canon, and place it in a "peculiar attitude:" nothing but the General Convention can do that. Allow me to add, that when a presiding officer asks advice of other officers, he is not bound to follow it, against his own judgment. Nor, when the presiding bishop fulfilled the request of three of his brethren, by inviting (which however, strictly speaking, he has not done—but let that pass—by inviting) a meeting in June, was it implied that he debarred himself and the other bishops who may prefer immediate action, from pursuing the latter course: the presiding bishop was the mere instrument of transmitting the request of the three, and is not to be held, by that act, to the renunciation of his own opinion, or to the restriction of those bishops who do not accede to the judgment of the three. Let me further add, that if at the proposed meeting in June, "the most reverent regard will be had to the opinions" of the presiding bishop, *i. e.* if that meeting will determine that the bishops are not to act in their "individual character," nothing is gained by waiting till that period. If his opinion is to govern them, why should it not govern now?

Your affectionate friend and brother,
H. U. ONDERDONK.

Philadelphia, April 9, 1836.

"*Philadelphia, March* 3, 1836.

"RIGHT REV. AND DEAR SIR,—On mature consideration, I have determined to inform the bishops, that my original opinion in reference to the application of Michigan for a bishop, was, that the selection should proceed immediately; but with the view of obtaining a due nomination, I agreed to the plan of the meeting of the bishops last month. Retaining still the opinion, and having fresh reason to believe, that Michigan will suffer by delay, I again inform my Episcopal brethren, that I am ready to receive their votes for a bishop of that diocese; and to proceed according to the canon, should a majority agree on any one person.

"From your affectionate brother,
"WILLIAM WHITE, *Presiding Bishop.*"

TO CORRESPONDENTS.—The very acceptable communications of "Senex" and "Dio" in our next.

"Unit" on "Zeta" and "Discussion," and "M. B." are received: also verses on "Faith."

We are happy that "Orion" has not forgotten us.

GREECE.—The author of the work, from which an extract is given below, Dr. Burgess, is a gentleman of high reputation throughout Europe; a Fellow of St. John's College, Cambridge, and author of "Topography and Antiquities of Rome," where he resided as chaplain of the English residency for many years; officiating also in the summer at Geneva.

Extract from the work of Dr. Burgess, entitled "Greece and the Levant in 1834."

"*Athens, June* 20, 1834.

"Although I am in the midst of preparations for leaving this celebrated city, I cannot forego the pleasure of writing you one letter more. But I have no intention of introducing you to the academy, near which the tomb of Plato stood; nor can I describe the grove of the lyceum, in which we might have become peripatetics—their very names have perished, and the nightingale has not a branch left whereon to take her natural seat. The fountain of Panops ceased to flow before the Christian era, and the rivulets which fancy or necessity created, are absorbed in the dust of by-gone generations. The bubblings of Calirrhoë and the murmurings of Ilyssus still break softly the silence which reigns around them.

If, however, I cannot introduce you to the Athenians of the age of *Pericles,* I may at least say something upon the epoch of *Otho.* The most interesting object now in Athens is doubtless the American Missionary School, which for the last four or five years has been conducted by Mr. and Mrs. Hill. The school, entirely built by the Americans, is an edifice of stone, and stands in the very agora or market-place. Paul 'disputed daily with those that met him.' Yesterday morning, being Sunday, I was invited by Mr. Hill to go and see the juvenile assembly in its best order. The infant school is conducted in the same manner as our own in England. I have not time now to offer you any reflections upon this grand effort of Christian zeal. I can only say it filled my mind with great delight, and appeared to me to open a cheering prospect for the future destiny of Athens.

After this interesting visit, I proceeded to the house of the Missionary, and had the satisfaction of performing Divine service, and preaching to a congregation of about twenty persons. The audience consisted of a few British travellers like ourselves, a few Philhellenists, who have established themselves at Athens, the household of Mr. and Mrs. Hill, and two or three of his assistant teachers, who understand English. Can you conceive any thing more joyful than such an occupation as this, within view of Mars' Hill? Besides, I am one of those who believe that the Gospel is seldom preached in vain."

Extract of a Letter from the Rev. Mr. Hill, Athens, 15th December, 1835.

"I send you a copy of our subscription paper for the Protestant Episcopal Chapel at Athens. They only wait for me to decide on the most eligible of three spots that have been selected, and the work will be immediately begun. A Protestant burial-ground is also to be prepared forthwith; the selection of the site, and the other arrangements are also confided to me. Toward this object the respective Protestant governments in Europe, through their representatives here, contribute about 600*l.* sterling.* The services of the chapel will devolve entirely on me, except as I may occasionally be relieved by visiters, clergymen of our Church, or of the Church of England. I have now two services every Sunday in our own house, morning and evening.

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* The plan originated with Mr. Dawkins, late British minister here.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN THIS CITY AND BROOKLYN.

Second Sunday after Easter, April 17, French Church Du St. Esprit.

Third Sunday after Easter, April 24, St. John's Church, Brooklyn.

Fifth Sunday after Easter, May 8, St. George's Church.

Bishop Onderdonk proposes making a visitation of a portion of the Diocese in May and June as follows:—

Tuesday, May 10, Schenectady; 11, Florida; Ascension Day, 12, Johnstown; Saturday, 14, German Flats.

Sunday after Ascension, May 15, A. M. Utica, 4 P. M. New-Hartford; Tuesday, 17, Fairfield; 18, Norway; 19, Holland Patent; 20, Oriskany; 21, Rome.

Whit-Sunday, May 22, Paris Hill; Whitsun Monday, 23, Hamilton; Whitsun Tuesday, 24, Perryville; 25, Manlius; 26, Fayetteville; 27, Jamesville; 28, Syracuse.

Trinity Sunday, May 29, Geddes; 30, Onondaga, West Hill; 31, Marcellus; June 1, Skaneateles; 2, Pompey; 3, Sherburne, four P. M.; 4, Norwich, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 5, Oxford; 6, Greene, consecration A. M., confirmation P. M.; 7, do., ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, consecration A. M., confirmation P. M.; Festival of St. Barnabas the Apostle, 11, New-Berlin.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Wednesday, 15, Delhi, ordination A. M., confirmation P. M.; Friday, 17, Rensselaerville, Albany Co. ordination A. M., confirmation P. M.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

VISITATION OF THE BISHOP OF CONNECTICUT.

THE Rt. Rev. Bishop Brownell purposes, by Divine permission, to commence his annual visitation of the parishes of his Diocese in the following order, viz.

May 1st, New-London.
" 3d and 4th, Norwich. (Ordination.)
" 5th, Poquatannock.
" 15th, Litchfield.
" 17th and 18th, Sharon. (Convocation.)
" 19th, Salisbury, at 2 o'clock, P. M.
" 20th, Kent, at 2, P. M.
" 22d, New-Milford, at half-past 10, A. M.; and New-Preston, at 3, P. M.
" 23d, Washington, at 2, P. M.
" 24th, Bradleyville, at 2, P. M.
" 25th, Milton, at 2, P. M.

Visitations in Fairfield county for the month of June will shortly be announced.

CONFIRMATION.—On the first Sunday after Easter, April 10th, the Bishop of this Diocese confirmed 26 persons in St. Stephen's Church in this city.

CLERICAL CHANGES.—The Rev. James W. Cooke has removed into this Diocese with a letter of dismission from that of Rhode-Island, and is engaged as Assistant Minister of St. George's Church in this city.

Tallahassee, Florida.—We understand that the Rev. J. Loring Woart has been appointed a missionary to this station, and that arrangements are making to commence immediately the building of a church edifice.
Southern Churchman.

Greece.—Miss A. A. Brayton, lately a member of Miss Willard's female seminary at Troy, N. Y., embarked a few days since from New-York, in company with other missionaries, in the Padang, Captain Green, for Smyrna. Miss Brayton is to join the family of the Rev. Dr. Robertson, Superintendent of the Episcopal Mission Press at Syra.—*Ibid.*

We learn that the Rev. Adam Empie, D. D., President of William and Mary College, Virginia, has been elected Rector of the Episcopal School of North Carolina, located at Raleigh, N. C., in the place of J. G. Cogswell, Esq., who has been compelled by his health to withdraw. We have not learned the acceptance of Dr. Empie, and should much regret his withdrawal from William and Mary.—*Ibid.*

Kenyon College.—On Wednesday of last week, the winter session of this institution closed with the usual exhibition of the Junior Class. The two weeks previous were occupied in a thorough examination of the several classes in each department. It is no more than justice to the institution to say, that the examinations were generally well sustained throughout, and that the exhibition, though marked with the usual diversity of talent, where all are appointed to speak, was highly creditable to the class. The number of students in attendance this session, has been larger than in any previous one. Considerable accessions are expected in the next, especially to the Junior Preparatory Department.
Gambier Observer.

NOTICE.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION.

Board of Managers.

A Stated Meeting of this Board will be held on Tuesday evening, April 26, 1836, at half-past 7 o'clock, at the Committee Room, Mission Church, Vandewater-street. The officers, rector, and three lay delegates, of each church represented in the Board, are particularly requested to attend, without further notice.

By order,
WM. R. WADSWORTH, *Secretary.*
E. WENMAN, *Assistant Secretary.*
New-York, April 13, 1836.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Fifth Anniversary.

THE Fifth Anniversary of this Society will be held on Thursday evening, April 28, 1836, at Christ Church, Anthony-street. Services to commence at half-past 7 o'clock. The Annual Report of the Board of Managers will be read, and several addresses may be expected. A collection will be made in behalf of the funds of the Society. The officers, managers, patrons, life members, annual subscribers, and Episcopalians generally, are respectfully invited to attend. The Rt. Rev. Benjamin T. Onderdonk, D. D., will preside.

By order,
WM. R. WADSWORTH, *Secretary.*
E. WENMAN, *Assistant Secretary.*
New-York, April 13, 1836.

Calendar.

APRIL.

17. 2d Sunday after Easter.
24. 3d Sunday after Easter.
25. St. Mark.

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums to the several funds of the Society, viz.

1836.	*Missionary Disposable Fund.*	
March 3.	Received collection made in St. Mark's Church, New-York, per the Rev. Dr. Creighton,	$57 31
"	Received "a part of the offerings of St. Mark's Church, Le Roy," per Rev. James D. Carder,	15 00
" 7.	Received inclosed in a letter from "a member of the Church,"	20 00
" 9.	Received from the Association for the Promotion of Christianity of Christ Church, New-York, per Mr. James L. Sloan, Treasurer,	40 00
" 28.	Received "church offerings" of the congregation of St. Clement's Church, New-York, per the Rev. Lewis P. Bayard,	20 00
April 6.	Received collection made in All Saints' Church, New-York, per Rev. William Clark, D. D.,	22 86
		$175 17
1836.	*General Disposable Fund.*	
March 8.	Received from Chester Griswold, Esq., of Trinity Church, Utica, per the Rev. P. A. Proal,	$4 00
1836.	*Education Disposable Fund.*	
March 24.	Received from the Education Society of the parish of Trinity Church, New-York, per Evert Wenman, Esq., Treasurer of the committee of St. Paul's Chapel,	$300 00
" 28.	Received "church offerings" of the congregation of St. Clement's Church, New-York, per the Rev. Lewis P. Bayard,	10 00
		$310 00

BENJAMIN M. BROWN, *Treasurer.*
April 11, 1836.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of Fifty Dollars, as a donation to this institution, from the teachers and scholars, jointly, of the Sunday school of St. James' Church, Lancaster, Pa., and accompanied with the best wishes for the prosperity of this institution, by the Rev. Pastor of that church.

Also, fifty cents from the offerings of Christ Church, Sackett's Harbor.

FLOYD SMITH, 46 Lumber-street.
April 9, 1836.

THE subscriber, as Special Agent of the General Protestant Episcopal Sunday School Union, to collect funds, &c., acknowledges the receipt of the following collections:

From Christ Church, Lexington, Kentucky, $154 12—From Christ Church, Cincinnati, Ohio, 203 13—From St. Paul's Church, Cincinnati, Ohio, 163 00.

Total, $520 25
F. H. CUMING, Special Agent, &c.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 6th instant:

"An Easter offering," from a member of St. Luke's Church, New-York, for domestic missions, $25 00—From the children of the Washington-street Sunday school, by the hands of the superintendent, Mr. N. B. Holmes, for the Green Bay mission school, 5 00—"offerings of the Church," of Trinity Church, New-Rochelle, N. Y., by the hands of the Rector, the Rev. Lawson Carter, 7 50—From the Female Auxiliary Missionary Society of St. James' Church, Lancaster, Penn., for the support of a missionary, now or hereafter to be stationed at Memphis, Tennessee, by the Rev. S. Bowman, 62 50—From the Female Missionary Association of St. James' Church, New-London, Conn., for domestic missions, by the Secretary, Catharine Starr, 40 50—Part of a collection in the same church, for missionary purposes, 6 69—From the children of the Sunday school of the same church, for the benefit of the Green Bay mission Sunday school, 6 12—"An offering" from St. Paul's Church, Norwalk, Conn., to the missionary cause in Missouri and Indiana, and as a testimony of their affectionate regard for their former rector, made subject to the order of Bishop Kemper, raised by the exertions of two ladies, 50 50; collected in the church, 20 19; Sunday school missionary box, voted to Bishop Kemper by the children, 5 58, by the hands of the Rev. J. C. Richmond—By the hands of the Rev. Mr. Carder, the Easter collection in St. John's Church, Ithaca, N.Y., from the Rev. Ezekiel G. Geer, 4 91—"A freewill Easter offering," from a member of St. Luke's Church, New-York, by the hands of the Rev. J. M. Forbes, 50 00—From a member of St. Luke's Church, New-York, by the hands of the Rev. J. M. Forbes, 3 00—Offering of Christ Church, Sackett's Harbor, N. Y., 1 00—Church offering, Christ Church, Rye, Westchester Co., N. Y., by the Rev. P. S. Chauncey, 5 60.

Total amount, $294 02
JAMES SWORDS, *Treasurer.*
April 13, 1836.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

April 4, 1836. A donation from Oswald Cammon, by the hands of Robert Gracie, $5 00—April 6. In compliance to the resolution passed by the Board of Managers at their meeting on the 2d March, viz. by the hands of C. J. Aldis, (toward his pledge,) from Morris Robinson, 5 00; Isaac Lawrence, 5 00; Wm. Bard, 5 00; Edward Prime, 5 00; W. W. Chadwick, 5 00; C. J. Aldis, 20 00—By the hands of Frederick De Peyster, (toward his pledge,) from James G. King, 5 00; W. B. Lawrence, 5 00; F. De Peyster, 5 00—By the hands of G. G. Van Wagenen, (a third amount, making 64 00, the redemption of his pledge,) from Isaac Carow, 20 00; G. G. Van Wagenen, 5 00—From H. D. Aldrich, to constitute himself a life member, 25 00.

April 7. From the "offerings of Trinity Church, New-Rochelle," by the hands of Rev. L. Carter, Rector, 20 00—From seven subscribers, 20 00.

April 8. By the hands of H. H. Townsend, a second amount toward his pledge, viz. from Mr. Mulford, $5 00; J. A. Hayes, 3 00.

April 11. From the "offerings" of Christ Church, Sackett's Harbor, through the New-York Prot. Episc. Press, $3 38.

April 13. A donation from Rev. Wm. Berrian, D. D., $25 00.

Total amount, $191 38
THOMAS BROWNING, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.

CHURCH OF THE EPIPHANY.

THE subscriber as Missionary of the Church of the Epiphany, gratefully acknowledges the receipt of two bundles of clothing, from a female member of the Church of the Ascension, for the benefit of needy children in his parochial charge.

April 9, 1836. LOT JONES, 192 Allen-street.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 14th, from the following persons, viz.

Peter Spicer—Thomas Robins—Rev. Silas Blaisdell—Bp. Doane—J. S. Carsen—Postmaster, North Charleston—Postmaster, Renselaerville—Mary Hicks—G. H. Ruckle—Postmaster, Cincinnati—Rev. B. Hutchins, *with remit.*—Postmaster, Pittsfield—W. G. Gould—W. & H. Thomas & Co., *with remit.*—J. F. Huntington, 2—J. A. Douglass—Harriet L. Warren—Postmaster, Utica—Robert Graffin—C. Williams—J. Burgess—C. Stimpson, jun.—Rev. James C. Richmond—P. E. Demill, *with remit.*—Rev. J. L. Clark—Kennedy & Elliott—Richard Norris—Eliza R. Deas—Postmaster, Centrefield—Rev. P. A. Proal, *with remit.*—O. Haskell—Charles Hooker.

Received by the Gen. Prot. Episc. S. S. Union.

Rt. Rev. Bp. McIlvaine—Rev. J. P. McGuire—Rev. C. F. McRae, *with remit.*—Miss Coxe—Rev. B. Hutchins—Rev. A. C. Treadway, *with remit.*—Rev. S. Bowman, *with remit.*—C. C. Dean.

DELAWARE ACADEMY.

THE Male and Female departments of this institution continue in successful operation under the charge of MR. E. H. CRESSEY, Principal, who is assisted by competent and experienced teachers. The course of instruction is thorough and complete, embracing the Latin, Greek, and French languages, Mathematics, the common and higher branches of English, and Music.

The experience and past success of the Principal, the delightful location, and acknowledged beauty of the village, together with the social and moral character of the citizens, render it a desirable place for parents to send their children for instruction.

TERMS.—Tuition per quarter,		$3 00
	Music, (with use of piano,) extra,	12 00

Board, per week, from $1 25 to $1 75.
Application may be made to the Principal or Secretary.

E. K. MAXWELL, *President.*
SAMUEL GORDON, *Secretary.*
Delhi, Delaware Co., April, 1836. 6w.

BOARDING SCHOOL FOR BOYS,

NEW-HAVEN, CONN.

G. A. DE WITT, Principal, (late Principal of Providence High School.)

Reference in New York to Rt. Rev. Bishop Onderdonk; Rev. Drs. Berrian and Anthon; Rev. Mr. Schroeder; Hon. Henry Meigs; Swords, Stanford & Co., Booksellers; Meigs D. Benjamin, Esq., importer of French goods.

Providence, Rev. Dr. Crocker.
New Haven, Rev. Dr. Croswell; Wm. H. Jones, Esq.
Hartford, Rt. Rev. Bishop Brownell.
Boston, Rt. Rev. Bishop Griswold.
Washington City, Hon. John Forsyth; Hon. William J. Grayson.
Charleston, S. C., Hon. George W. Cross; Rev. President Adams.

Providence, R. I., July 30, 1833.

I have had the pleasure to know personally, and to respect highly, Mr. G. A. De Witt, for the last ten years. During the most of that time, he has been principal of a high school in this city; and through his instrumentality, an impulse has been given to the cause of education, which was much wanted. The feeling of obligation to him is very general. His devotion to this great cause has commanded universal approbation, and the personal sacrifices he has made to it, are above my praise. I therefore cherfully recommend him to the confidence of the public.

NATHAN BOURNE CROCKER, D. D.
Rector of St. John's Church.

We fully concur in the above recommendation—F. Wayland, D. D., President of Brown University; R. Elton, Professor of Languages, Brown University; John A. Clark, Rector of Grace Church, Providence; Frederick A. Farley, Pastor of Westminster Congregational Society.

Mr. De Witt,—It gives me great pleasure, my dear sir, to join in the recommendation drawn up by the Rev. Dr. Crocker, and I do it most cordially. I beg of you to be assured, that you may at any time command whatever aid can be afforded to your advancement, by any thing which can be said or written by

TRISTAM BURGES, Representative in Congress.

The following gentlemen have expressed their entire concurrence in the foregoing testimonials—John Griscom, Professor, &c.; R. Everett Pattison, Pastor of the First Baptist Church, Providence; Thomas T. Waterman, Pastor of the Richmond street Congregational Church; John Brown Francis, Governor of Rhode Island; Henry Bowen, Secretary of State; Samuel W. Bridgham, Mayor of the city of Providence.

April 14, 1836. 6w.

PEW FOR SALE.

PEW No. 39, on the ground floor of Christ Church, Anthony-street for sale—a desirable situation. For further particulars, inquire of W. B. WINDLE, 56 Maiden lane.

CLASSICAL INSTRUCTION.

A GENTLEMAN who has had experience in the business of instruction for the last four years, and who can give the best references for character and qualifications, wishes to employ a portion of his time in teaching in this city. He would engage in a family or public institution, prepare young gentlemen privately for college, qualify them for admission into the advanced classes, or assist them in their studies. Address "D. S." at the office of the Churchman, 46 Lumber-street.

A NEW WORK!

JUST received from Nashville, Tenn., a quantity of a new work, entitled "Two Letters in reply to certain publications of the Rev. Dr. Samuel Miller, Professor &c. of the Presbyterian Theological Seminary at Princeton, N. J. By George Weller, D. D., Rector of Christ Church, Nashville, Tennessee." And for sale, wholesale and retail, at the New-York Prot. Episc. Press, 46 Lumber-street.

For the Churchman.

What think ye of Christ?

WHOSE SON IS HE?

INQUIRING JEW.

What think ye of Christ? Is he
The Adonai we seek,
Whom prophets promised suddenly
Would visit all the meek?
Or look we for some mightier Lord
Of David's royal line,
To smite the nations with his sword
In majesty divine?

FIRST BELIEVER.

What think I of Christ my Lord?
I hail him Zion's King,
The true Messias—the adored—
Whose glories angels sing.
My heart hath felt his wondrous power,
And bends beneath his sway;
That heart which never bent before
To him *will* homage pay.

SECOND BELIEVER.

What think I of Christ? In him
I see the Son of God.
And lowly as he now may seem,
Dare not provoke his rod.
That arm that raises from the dead,
And lays the tempest low,
May well deserve a mortal's dread,
And make a sinner bow.

THIRD BELIEVER.

What think I of Christ? To me
He is the all I need,
The Teacher I had long'd to see,
Whose words the soul doth feed;
The Priest whose blood, from stains of sin,
Alone can wipe away.
The King whose grace and power *can* win
Ev'n Satan's lawful prey.

From the Theological Review.

THE REUNION OF CHRISTIAN SECTS NOT IMPRACTICABLE.

Sanabilibus ægrotamus, malis.—*Seneca.*

It is an observation founded on a deep acquaintance with the nature and history of man, that "evil felt hath a much stronger influence on the mind than good imagined; and the means of removing the one are much easier discovered than the way to procure the other."* Good imagined is commonly remote, uncertain, and however desirable, not necessary to present welfare; while evil felt, being palpable, and the occasion of immediate pain or inconvenience, is urgent in its demands for remedy.

It is accordingly found, that the native inertia of man is less obedient to the intensest attraction of future good, than to the slightest repulsion of present evil. How few men are drawn to religion by a prospect of its rewards in the life to come, in comparison with those who are driven to it by the trials and disappointments of the life that now is! And how few are those who are active in the pursuit even of such temporal advantages as may be a little beyond their grasp, in comparison with those who repose in a kind of savage supineness, until the uneasiness of want, or the pinching of necessity, drives them to exertion. Persons will indeed be found, who, realizing more vividly the distant good, or having a temperament more mercurial than others, are always eager in the pursuit of *something better.* But with regard to the mass of mankind it has ever been, and probably will remain true, that they will continue in the state in which they find themselves, however imperfect it may be, and below that which they might attain, until goaded by some present evil, or lashed by the scourge of necessity, to a strenuous exertion of their powers for the improvement of their condition.

In accordance with this view, it seems to be the common method by which divine wisdom leads men to the adoption of such institutions as it sees to be for their advantage, to cause them to suffer, antecedently, such evils as grow out of the want of them, and of which they are the only remedy. And so, as we think, it will be found that those great social systems, civil and religious, which have been revered as the appointments of divine benevolence, or admired as products of human skill, were at first adopted rather as remedies of existing evils, than as means of procuring the positive advantages afterward derived from them.

Civil society is described by Aristotle, and after him by the best writers on government, as having been first instituted *for the sake of living simply,* i. e. escaping the destruction to which men are exposed in the savage state; and as having only afterward been instrumental of men's *living happily.* It is indeed represented by Hooker, that men are led to enter into society rather for the sake of living in a manner "fit for the dignity of man," than merely to escape the evils attendant on the state of nature. But those influences of society which contribute to the dignity and refinement of life, not having been already experienced, could hardly have been calculated upon, in the original formation of society. The prime motive, therefore, for the institution of civil society, would seem to have been furnished in the general sense of the numberless ills growing out of the savage state.

The vigorous system of ecclesiastical regimen, which became universal during the first three centuries of the Christian era, was adopted as a remedy for the sectarian tendencies which were early manifested, and the evils of which were deeply felt. It had been predicted by St. Paul, that within the Church itself "there should arise men speaking perverse things, to draw away disciples after them."† And according to this prediction, teachers soon appeared who were more anxious to make disciples for themselves than for their Master; and they found many ready to follow them, and be called by their name, forgetting that one was their master, even Christ, and that they had been baptized only into his name. These divisions in the feeble band of the early believers were seen and felt to be utterly ruinous to the Christian cause. And it was to obviate and remedy these evils, and to promote that unity seen to be essential to the very existence of the Church in a hostile world, that a vigorous and consolidated government was reared. Whether this hierarchical system was well adapted to secure the peace and oneness of the Church, it is not our object to inquire; but only to show that such was the design of its adoption by those who were then suffering the evils of division.

That this early system of ecclesiastical regimen was designed as a remedy for schism, is acknowledged equally by those who regard it as of divine appointment, and by those who consider it as an institution of purely human origin, and doubtful expediency. The former represent it as appointed indeed by the Apostles, under the guidance of the Holy Ghost, but still as having been instituted by them for the same reason which rendered its adoption expedient in view of the Church, viz. its tendency to obviate the mischiefs of the divisions which began to prevail under their own eye. The latter represent it as having been devised by the Church, and universally assented to, as the most obvious remedy which occurred to them for the present troubles and threatening dangers of schismatic dissensions. Amidst all the diversity of view which prevails among writers on church government, respecting the nature and tendency of the early regimen of the Church, there are few among them, so far as we have been able to examine, who dissent from the opinion that the growing divisions in the Church were the original motives for its institution. The general concurrence in this sentiment respecting the *occasion* of the early regimen of the Church, among writers holding the most opposite opinions as to its *nature,* will be evident from a few testimonies.

Jerome, in the famous passage of his Commentary on Titus i. 7, gives the following account of the occasion which led to the institution of the early episcopal government: "Till, through the instigation of the devil, there sprung up in the Church certain preferences, (*studia,*) and among the people it began to be professed, I am of Paul, I of Apollos, and I of Cephas; churches were governed by the common advice of presbyters. But when every one began to reckon those whom himself had baptized his own, and not Christ's, it was decreed in the whole world that one chosen out of the presbyters should be placed above the rest, to whom all the care of the Church should belong, *and so the seeds of schism be removed.*"

The same writer, in an epistle to Evangelus, (al. Evagrius,) says,* "The Apostle plainly teaches that presbyters and bishops were originally the same. But that it was *for a remedy of schism* (*in schismatis remedium factum est*) that one was afterward chosen to be placed above the rest, lest every man's pulling unto himself should rend asunder the body of Christ."

The occasion for the institution of episcopal government is described by Calvin in the same way. "The ministers who had charge to teach, chose of their company one in every city, to whom they appropriated the title of bishop, *lest equality should breed dissension.*"* "Every company (i. e. of pastors) *only for preservation of policy and peace,* were under one bishop."†

The testimony of Hooker is equally explicit in favor of this *occasion* for the institution of this ancient ecclesiastical regimen, at the same time that he derives its appointment from the Apostles. "There grew," he says, "in a short time, amongst the governors of each church, *those emulations, strifes, and contentions, whereof there could be no sufficient remedy provided,* except, according to the order of Jerusalem, already begun, some one were endued with episcopal authority over the rest: which one, being resident, might keep them in order, and have pre-eminence or principality in those things wherein the equality of many agents was the cause of disorder or trouble."‡

This statement is often repeated by Hooker. In another passage he says, "The cause wherefore they (i. e. the Apostles) under themselves appointed such bishops as were not every where at the first, is said to have been *those strifes and contentions, for remedy whereof,* whether the Apostles alone did conclude of such a regimen, or else they, together with the whole Church, judging it a fit and needful policy, did agree to receive it for a custom, no doubt but being established by those on whom the Holy Ghost was poured in so abundant measure for the ordering of Christ's Church, it had either divine appointment beforehand, or divine approbation afterward."

Again: "The cause wherefore they (i. e. bishops) were so soon universally appointed, was, for that it plainly appeared, that without them the Church could not have continued long. It was by the special providence of God, no doubt, so disposed, that *the evil, whereof this did serve for remedy, might first be felt;* and so the reverend authority of bishops be made by so much more effectual, when our general experience had taught men what it was to want them. Good laws are never esteemed so good as when precedent crimes are as seeds out of which they grow. Episcopal authority was even in a manner sanctioned unto the Church of Christ, *by that little bitter experience which it first had of the pestilent evil of schisms.*"§

Such is the concurrence of testimony in favor of the sentiment, that the prelatical government of the first centuries grew out of the dissensions among Christians, being adopted by their free consent, as a remedy for the evils under which they were suffering. To show this is the only object of these citations. Whether what was done was done wisely, is another and more difficult question. To some, the institution of this episcopal government appears to have been a measure admirably adapted to correct the evils in remedy of which it was intended; to others, as rather adapted to produce them. Some regard it as sanctioned alike by the wisdom of God and man; others, as rejected equally by both. From this institution some derive that measure of peace and unity which the early Church enjoyed; while others consider "*prelaty* and *faction* to be wedded together, as by a sponsal ring, never to be divorced."‖ Into these disputes our purpose does not call us to enter. *Non nostrum tantas componere lites.* It is sufficient for our object to have shown that the motive or occasion which led to the establishment of episcopal authority, in the early ages, was furnished by the evils resulting from sectarian tendencies.

In opposition to the general testimony, which has here been adduced, there are a few authorities which deserve a moment's attention. "It was not the prevention of schism," says Milton, "but schism itself, and the hateful thirst of lording it in the Church, which first bestowed a being upon prelaty."‖ But to this assertion, which represents the opinion of the more violent enemies of the prelatical system, we may oppose the judgment of one more learned and impartial, if not so eloquent—the great and good Neander. Though vying with Milton, in his aversion to the whole system of ecclesiastical subordination which early prevailed in the Church, he never fails to acquit those who were chiefly instrumental in its institution of any sinister design. With regard to Cyprian, for example—the great architect of the imposing structure of ancient ecclesiastical power—he observes, that "it would be doing him injustice to accuse him of acting with a deliberate plan of exalting the episcopate. In such matters it is hardly possible for an individual to bring to pass an entire revolution in the relations of a whole people, according to a plan suggested by his own love of power. On the contrary, Cyprian proceeded in his efforts on this subject, unconscious of any plan of his own, in the spirit of an entire ecclesiastical tendency in his times."¶

From these extended illustrations it must be obvious that there is a resistless power in a sense of evil, to drive men to the adoption of some appropriate remedy. And it is this principle which forms one of the chief grounds of hope, that the sects of Protestant Christendom may be again united.

The ancient system of ecclesiastical power, devised as a remedy for schism, after ruling the Christian world for ages, was disclaimed by the reformers. The simple principles on which this regimen was based, had been most unduly extended, grossly misapplied, and mingled with the maxims of a most corrupt policy. Not content with maintaining the proper unity of the body of Christ, it had succeeded in reducing the Church to an absolute and lifeless uniformity, the least departure from which was watched with a jealous eye, and punished with intolerable severity.

Whether it would have been possible for the reformers to reduce the rigor, and correct the abuses of this spiritual power, while still acknowledging its general validity, admits of doubt; that this course would have been desirable, and was so in their view, had it been practicable, will not be denied. The reformers had sagacity enough to foresee that the abrupt casting off of that inveterate authority to which the Christian world had been subject, must be followed by a reckless licentiousness of opinion; and this again by an infinite multiplicity of sects, which would bring weakness and disgrace upon the Protestant cause, if not insure its ruin. To *reform,* therefore, and not to *subvert,* was the original policy of the reformers,—a policy which they did not abandon, until forcibly ejected by that power which would admit of no modification, and accept of no terms, but unqualified submission. It is confidently believed, that could the reformers have had their own way, they would have left the leaven of their influence gradually to pervade the corrupt mass of the Roman Church, instead of drawing it off, to agitate and convulse the Protestant body, then feeble and unconfirmed by its endless fermentation.

But the course which was preferred by the reformers was not allowed to them; and it only remained for them to protest against a power to which they could not have assented without being crushed. The consequences of this protest (for which, however, they are not responsible, as it was forced upon them,) were such as they had anticipated. Divisions among Protestants soon equalled the boldest predictions of the Romanists, and the greatest fears of the reformers. The sudden and fervid rise of the new-sprung *liberty of thought* upon the unexercised and benighted common mind, turned it into a hot-bed, teeming at once, not only with noble products, but with a thousand formless and fantastic notions, each of which became the nucleus of a separate organization. The dull monotony and lifeless uniformity of the Catholic Church was soon succeeded by the boundless diversity, the conflicting discrepancies, of the Protestant. In place of the seamless though spotted robe of the former, were now seen the torn and tattered vestments of the latter. On the one hand a compact, though corrupt body,—on the other, a body all dismembered, though more sound in its parts; such was the aspect in which the Church presented itself to the view of the world, soon after the Reformation, and in which it has appeared from that time to the present. "Christian societies," such are the words of Robert Hall, "regarding each other with the jealousies of rival empires, each aiming to raise itself on the ruin of all others, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the odious and disgusting spectacle which modern Christianity presents."

Thus has the Church, in accomplishing those cycles through which, like civil society, it seems destined to revolve, returned to that point of disorganized and jarring confusion from which it passed during the first ages. We see again, among the teachers of Christianity, that same pulling of every one unto himself, and drawing away of disciples from the great Head of the Church, and attaching them to their own persons.† And among these disciples we perceive the same readiness to profess themselves to be of Paul, Cephas, or Apollos. On every side we witness the same emulations, jealousies, disputes, contentions, and all the other pestilent evils of schism, which characterized the times immediately subsequent to the Apostles. That chaos of sects into which the Church is now resolved, is even more wild and warring than that which preceded and occasioned its early organization; since there has been engendered in the different sects, by the very process of their dismemberment, a mutual hatred, unknown to those who have never been united.

Southern Churchman.

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* Warburton's Divine Legation of Moses, b. i. sect. 2, p.11.

† Acts xx. 30.

* Ep. 101.

† Inst. lib. iv. c. 4, sect. 2.

‡ Eccles. Polity, b. vii. sect. 5.

§ Eccles. Pol. vol. iii p. 158.

‖ Milton's Reason of church government.

¶ Neander, Allgem. Kirchengesch, b. i. p. 195.

† Hall's Terms of Communion, Works, vol. ii. p. 10.

To be continued.

From the Christian Library.

BISHOP WILSON.

In proceeding to repeat the few particulars which have been transmitted to us, relative to the even tenor of Bishop Wilson's daily life, we cannot but express our regret that the simple manners and devotional habits witnessed in his household are so seldom seen in our own days. Before the family entered upon the various occupations of the day, that is at six o'clock every summer morning, and at seven in the winter, the whole household, including the workmen and domestic servants, assembled in the chapel, and prayer was offered up by himself, or by one of the students who were residing with him preparatory to Holy Orders. In the evening they met again for supplication and thanksgiving.

The Bishop was deeply impressed with the necessity and usefulness of family worship. "Have you set up an altar in your house?" was a question which he was wont to put to those who were just beginning to keep house. And publicly he took opportunities of recommending family religion as a wholesome preservative against degeneracy and profligacy; asking, "How should we expect that all sorts of vices should not abound in families where God is not owned, nor his grace asked for?" And he declared his belief that if those who could not read would but assemble their children and servants, and offer up the Lord's Prayer, "it would plant the fear of God in their hearts, and they would be afraid of doing many things which they commit without any concern."

The day then passed in works of piety and usefulness till the hour of dinner arrived, at which time he was as remarkable for exercising hospitality toward his clergy and others, as he was at all times for his liberality toward indigent persons. His table was abundantly but plainly furnished; it might be described in the very words of George Herbert,—"His fare is plain and common, but wholesome; what he hath is little, but very good; it consisteth most of mutton, beef, and veal; if he adds any thing for a great day, or a stranger, his garden or orchard supplies it, or his barn and farm-yard; he goes no further for any entertainment, lest he go into the world, esteeming it absurd that he should exceed who teacheth others temperance. But those which his home produceth he refuseth not, as coming cheap and easy, and arising from the improvement of things which otherwise would be lost. Wherein he admires and imitates the wonderful providence and thrift of the great Householder of the world." These were precisely the sentiments of Bishop Wilson, and it is very likely that he was led to these views by this very passage, in a book which he admired and valued. He himself describes hospitality as not consisting "in making great entertainments, but in providing a sober and suitable refreshment for such as are in want, and for such as come to visit us."

Many persons of note, whom his fame had reached, desired to enjoy his conversation, among whom Dr. Pococke, after his return from his travels, went to see the aged bishop of Man in the year 1750, and sent him his works richly bound, to announce his arrival. The Bishop received him with a graceful welcome, but told him that "he ought not to approach the poor Bishop of Man with a present, as if he were an eastern prince."

His temper was composed and calm, and he was never excited to violent or unguarded language. In conversation he was remarkably cheerful and entertaining. He lived in a perpetual sunshine of happy spirits. He found, as Herbert says, "that pleasantness of disposition is a key to do good; not only because all men shun the company of perpetual severity, but also for that when they are in company, instructions seasoned with pleasantness both enter sooner and root deeper."

Mr. Moore, one of the clergymen of the island, who knew him well, describes him as being "of admirable simplicity of manners; of a most engaging behavior, affability, and sweetness of temper. In his private conversation he was agreeable and entertaining; lively and facetious without levity, and always consistent with the dignity of his character; never at a loss for something pertinent and proper to embellish and illustrate his discourse; on these occasions nothing ever proceeded from his mouth but what was good to the use of edifying, and ministered not only grace but pleasure and delight to the hearers." Mr. Corlet, another of his clergy, writes,* that he recognises in the devotional works of Bishop Wilson, the frequent remarks of his daily conversation. "Often and often again did I recollect, as I read, that I had heard from his own lips the very sentiments then before me, and the heavenly smile wherewith he delivered them. But perhaps I tire you; better judges than I have said, and will yet say, more to the purpose; but no one, unless yourself, from a warmer heart, recollecting the blessed man as I saw and heard him!"

As the Bishop was zealous in promoting the religious education of the poor, so he was strongly impressed with the idea that the most important encroachments might be made upon the kingdom of darkness by the constant practice of catechizing young persons; and he established it as the general usage in the churches, after the afternoon service, instead of a sermon. He says that he considers it of "more use to the souls both of learned and ignorant, than the very best sermon from the pulpit;" and once being applied to for permission to substitute a sermon, he on these grounds refused to grant it. In a charge delivered in his eighty-fifth year, he states his opinion that "this is a truth not to be questioned, that the plainest sermon from the pulpit will not be understood by nor profit any one who has not been well instructed in the principles of Christianity contained in the Church Catechism. So that our preaching is in vain to all such—which, I fear, is often the case of a great part of our hearers.

"The most unlearned know by nature the things contained in the law as soon as they hear it read; but these are the things which they want to be particularly and often made sensible of, namely, the extreme danger a sinner is in while he is under the displeasure of a holy and just God, who can destroy both body and soul in hell; how a sinner, made sensible and awakened with the danger he is in, may be restored to God's favor; of the blessing and comfort of a Redeemer; what that blessed Redeemer has done and suffered to restore us to the favor of God; what means of grace he has appointed as absolutely necessary to preserve us in the favor of God and in the way of salvation.

"Christians too often want to be set right, and very particularly to be instructed in the nature of *repentance,* of that repentance to which God has promised mercy and pardon, and of *faith* which is saving, and accompanied with good works and a holy and Christian life.

"These are *foundation principles,* and such as every pastor of souls is obliged to explain, as he hopes ever to do good by his labors and sermons.

"We say to *explain,* not only in set discourses from the pulpit, but in a plain familiar manner from the desk, where questions may be asked and things explained, so as both old and young may be edified.

"Preaching will always be our duty, but of little use to those who understand not the meaning of the words we make use of in our sermons, as, God knows, too many must be supposed not to do, for want of their being instructed in their younger years."

The public ministrations of the day being over—prayer, preaching, catechizing—how shall we describe the good Bishop's departure from among the village congregation better than in the words of Goldsmith,—

"The service past, around the pious man
With steady zeal the honest rustics ran;
Even children follow'd with endearing wile,
And pluck'd his gown, to share the good man's
smile.

His ready smile a parent's warmth express'd,
Their welfare pleased him, and their cares distress'd
To them his heart, his love, his griefs were given,
But all his serious thoughts had rest in heaven!"

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* Letter to the Rev. P. Moore, dated April 18, 1781, twenty-six years after the Bishop's death.

ON SHORTENING THE CHURCH SERVICES.

There is a growing feeling that the services of the Church are too long; and many persons think it a sound feeling, merely because it *is* a growing one. Let such as have not made up their minds on the subject, suffer themselves, before going into the arguments against our services, to be arrested by the following consideration.

The services of our Church, as they now stand, are but a very small part of the ancient Christian worship; and, though people now-a-days think them too long, there can be no doubt that the primitive believers would have thought them too short. Now I am far from considering this as a conclusive argument in the question; as if the primitive believers were right, and people now-a-days wrong; but surely others may fairly be called upon not to assume the reverse. On such points it is safest to assume nothing, but to take facts as we find them; and the facts are these.

In ancient times Christians understood very literally all that the Bible says about prayer. David had said, "Seven times a day do I praise thee;" and St. Paul had said, "Pray always." These texts they did not feel at liberty to explain away, but complying with them to the letter, praised God seven times a day, besides their morning and evening prayer. Their hours of devotion were, in the daytime, 6, 9, 12, and 3, which were called the horæ canonicæ; in the night, 9, 12, and 3, which were called the nocturns; and besides these the hour of daybreak and of retiring to bed;—not that they set apart these hours in the first instance for public worship, this was impossible; but they seem to have aimed at praying with one accord, and at one time, even where they could not do so in one place. "The universal Church," says Bishop Patrick, "anciently observed certain set hours of prayer, that all Christians throughout the world might at the same time join together to glorify God; and some of them were of opinion that the angelical host, being acquainted with those hours, took that time to join their prayers and praises with those of the Church." The hymns and psalms appropriated to these hours were in the first instance intended only for private meditation; but afterward, when religious societies were formed, and persons, who had withdrawn from secular business, lived together for purposes of devotion, chanting was introduced, and they were arranged for congregational worship. Throughout the churches which used the Latin tongue, the same services were adopted with very little variation; and in Roman Catholic countries they continue in use, with only a few modern interpolations, even to this day.

The length of these services will be in some degree understood from the fact, that in the course of every week they go through the whole book of Psalms. The writer has been told by a distinguished person, who was once a Roman Catholic priest, that the time required for their performance averages three hours a day throughout the year.

The process of transition from this primitive mode of worship to that now used in the Church of England, was gradual. Long before the abolition of the Latin service, the ancient hours of worship had fallen into disuse; in religious societies the daily and nightly services had been arranged in groups under the names of matins and vespers; and those who prayed in private were allowed to suit their hours of prayer to their convenience, provided only that they went through the whole services each day. Neither is it to be supposed that this modified demand was at all generally complied with. Thus, in the course of time, the views and feelings with which prayer had been regarded by the early Christians, became antiquated; the forms remained, but stripped of their original meaning; services were compressed into one, which had been originally distinct; the idea of united worship, with a view to which identity of time and language had been maintained in different nations, was forgotten; the identity of time had been abandoned, and the identity of language was not thought worth preserving. Conscious of the incongruity of primitive forms and modern feelings, our reformers undertook to construct a service more in accordance with the spirit of their age. They adopted the English language; they curtailed the already compressed ritual of the early Christians, so arranging it that the Psalms should be gone through monthly, instead of weekly; and, carrying the spirit of compression still further, they added to the matin service what had hitherto been wholly distinct from it, the mass service or communion.

Since the Reformation, the same gradual change in the prevailing notions of prayer has worked its way silently but generally. The services, as they were left by the reformers, were, as they had been from the first ages, *daily* services; they are now *weekly* services. Are they not now in a fair way to become *monthly*?

From the Church Advocate.

REVIVALS OF RELIGION.

"By revivals of religion," says President Wayland, a learned Baptist, "I mean special seasons, in which the minds of men within a certain district, or in a certain congregation, are more than usually susceptible of impression from the exhibition of moral truth." There is nothing mysterious or unphilosophical in such a definition; and that it is founded on fact, any candid and reasonable man would think quite as probable, as that the revival of letters is so. No one who knows much of human nature, or human history, can think it strange that one man's mind, or many men's minds should be more susceptible of impression at one time than at another. Had it always been said, as clearly and simply as Dr. Wayland has done, that nothing more is meant by a "revival," as the term is technically used, than that this state of susceptibility exists in relation to religion, few or none would have objected to it. The air of mystery and miracle which the unwise advocates of piety have thrown around this appellation, has occasioned the suspicion and aversion with which multitudes have regarded it.

Assuming then, as a simple and easily intelligible fact, that one or more persons may be more sensitive on religious topics at some times than others, a question of much practical importance arises, How shall such seasons be best improved? The following remarks of Bishop McIlvaine are deserving consideration by any man wishing an answer to such an inquiry. "Now, let me suppose a revival in progress. In consequence of the ignorance, inexperience, sinfulness, indiscretion of the promiscuous mass of minds and hearts concerned in it, we must expect more or less of diseased excitement, though the work be full of holy fruits. The labor of the minister is to protect the good work, as much as possible, from abuses to which it is liable from this cause. Let me therefore suggest, that a season of revival is one in which special care should be had, in the *regular keeping up of all the rules of the Church.* Old modes of doing things are apt to seem worn out, and decrepit, and dry, to minds under new excitement. A sudden flood in the river not unfrequently opens new channels, but never without desolation. Let the springs of the river of life be revived and swollen with the rains of heaven; but that the streams thereof may make glad the city of God, let them be kept within the banks which the ordinances of the Gospel have established, and the wisdom of all ages has been content with. Let the novelty consist in newness of life, in an unwonted spirit of prayer, and faith, and love, rather than in new devices and novel modes."

These are the sound observations of experience: they merit profound attention from any clergyman, surrounded by religious excitement. Excitement, like fire, is a capital servant, but a terrible master: he who loses his governance over it, may anticipate "confusion and every evil work."

Moreover, let no clergyman apprehend that the regular services and offices of the church will not be enough for him. Instructed and guided sensibility will always find them rich, and varied, and affecting. The writer well remembers a parish, whose minister, after a revival, was requested to use the *entire* Litany, and by no means to omit the discretionary part. Let the people have *light* and *wisdom* enough to direct their feelings, and their *spiritual* tastes, like well-taught *literary* tastes, will be wholesome.

A prescribed service is one of the best possible of safeguards against the conceits of pride, and the vagaries of fanaticism. Indeed, it is one of its highest excellences, that it prevents that *display of self* which is so common, and often so offensive, ridiculous, or disgusting, in a service where the most lawless and heedless disposition has free scope.

NEW BOOKS.

100 copies of Professor Hale's "Illustrations of the Liturgy," on hand, and for sale by the General Protestant Episcopal Sunday School Union.
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